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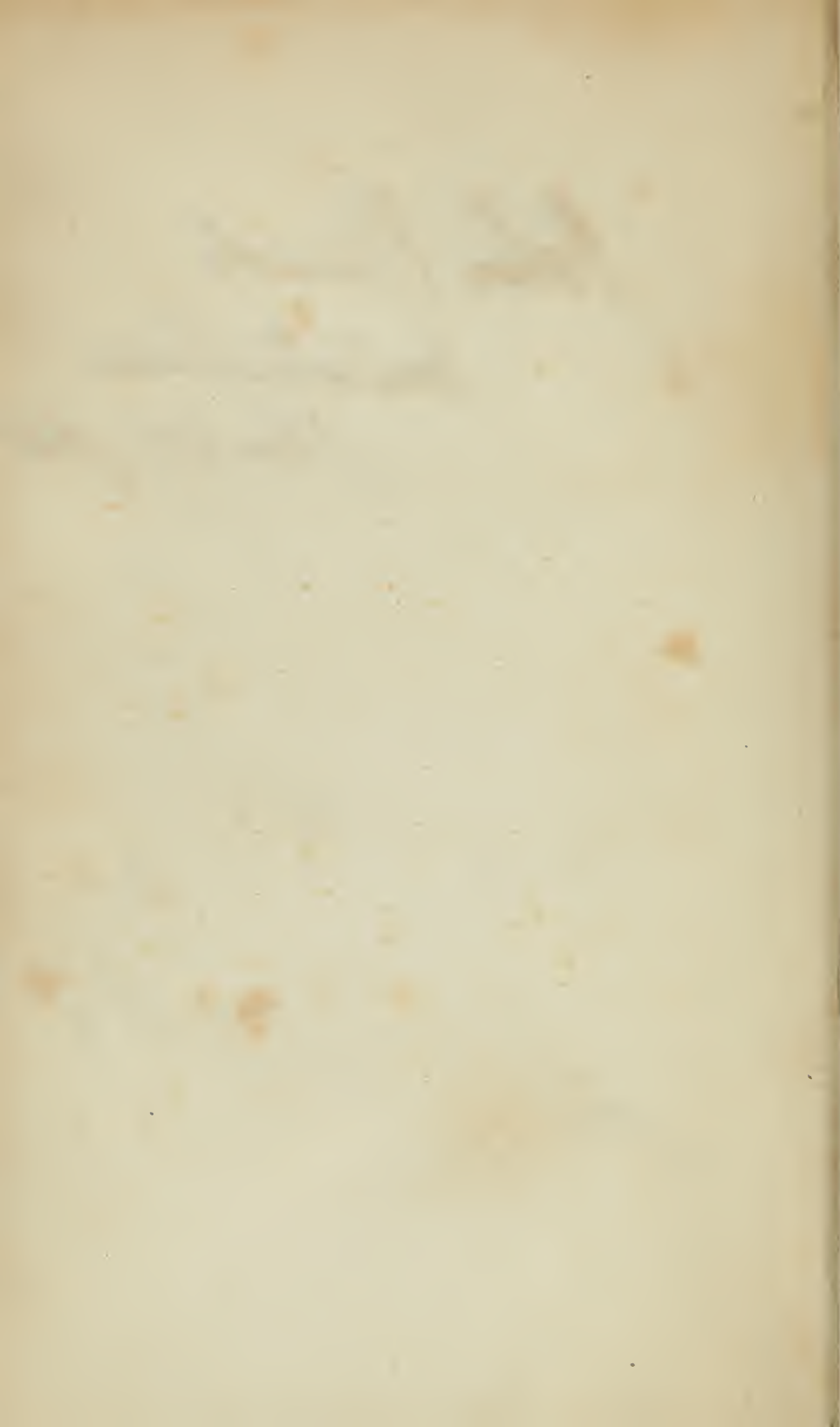
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Handwritten text in cursive script, likely bleed-through from the reverse side of the page. The text is difficult to decipher but appears to include the words "The", "of", and "the".

John Brown
1820 - 1882
Chaplain



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THE
MINISTRY AND WORSHIP
OF THE
PROTESTANT EPISCOPAL CHURCH.

BY REV. MONTGOMERY SCHUYLER, A. M.
RECTOR OF ST. JOHN'S CHURCH, BUFFALO.

PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD.—1 THESS. V. 21.

BUFFALO:
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REV. M. SCHUYLER:

Dear Sir,— We have heard with gratification, your five sermons which were delivered before crowded congregations in St. John's Church during this spring, on as many successive Sunday evenings.

We are pleased that you intend to publish them. They can but do good. They are written in a calm and proper spirit. They give information, and are calculated to allay that prejudice, which, in so many quarters, continues to be cherished towards the church of our affections.

Desiring that the *unanswerable* truths, which you have so *well* arranged, may have all the effect that their intrinsic value deserves,

We are, respectfully and affectionately,

Your friends,

WILLIAM SHELTON.

EDWARD INGERSOLL.

ASCENSION DAY, May 9, 1850.

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PREFACE.

THE author of the following discourses had no idea, when they were delivered, of preparing them for the press. They were prompted by the publication of a sermon delivered by the Rev. M. L. R. P. THOMPSON, D. D., of the First Presbyterian Church, Buffalo, entitled the "Office of a Bishop," in which a most reckless attack was made upon Episcopacy, with an abundance of bold assertions advanced with all the confidence of argument. This sermon, published and circulated throughout the city, naturally excited a more than ordinary degree of interest in the public mind as to the comparative claims of Presbyterianism and Episcopacy, and under these circumstances the author considered it his duty to improve the opportunity in using his poor abilities in behalf of the Church. He would have much preferred that either of his brethren (who are older and more learned than

himself) had undertaken the task, but circumstances, to which he need not here allude, seemed to impose it upon him, and it was, therefore, assumed with the confident assurance that he had a good work before him; and with an humble reliance that he would not be suffered to lack the needed wisdom and strength. The sermons were delivered on five successive Sunday evenings, and were listened to by very large congregations drawn together, as the author believes, rather by the unusual interest in the subject than by the intrinsic excellence of the several discourses. They are now yielded for publication at the request of his vestry, and with the advice of his brethren in the ministry here, in whose judgment he reposes the highest confidence. He can sincerely say, that no feelings of self-complacency accompany their issue from the press, and he commits them to public inspection and criticism with no overweening confidence of a gracious reception, but with the earnest prayer that God will bless *whatever* of TRUTH they contain to the promotion of His glory and the good of His Church, and neutralize and restrain the error.

INTRODUCTORY.

“PROVE ALL THINGS — HOLD FAST THAT WHICH IS GOOD.”—*1st. Thess. v: 21.*

I DESIGN, with this evening, to commence a series of discourses upon the Ministry, Doctrines and Worship of the Episcopal Church. It shall be my endeavor to adduce and explain some of the reasons on which we found our claim to be “the Church of the Living God, the Pillar and Ground of the Truth.”

Surrounded as we are at the present day, with such a variety of contending sects, all claiming to form part of Christ’s body, which is his Church, and differing, as we know we do from them, in many important particulars, it becomes us to see to it that *we* are built upon “the foundation of the Prophets and Apostles, Jesus Christ himself

being the chief corner stone." As to the nature or validity of the claims which others may present for such a foundation, we do not design to speak: "to their own Master they stand or fall." We have not undertaken this subject in a spirit of controversy, and in dependence on Divine Grace, have determined, while we shall fearlessly advocate what we hold to be Divine truth, to say nothing which, rightly understood and received, can give just cause of offence to those who differ from us. At the same time I would take this occasion to remark, that I shall not hold myself accountable, for inferences, which others may be pleased to draw from the positions I shall attempt to establish. Of one thing I am sure, that I shall put forth no claims, which, in the judgment of ordinary candor and charity, can be regarded as "*impious* and subversive of the whole scripture theory of the Christian Church."* We shall discuss the question of *our* claim to be the Church founded by Christ and his apostles, as an *independent* question, simply endeavoring to prove

*See Dr. Thompson's Sermon, Page 64.

that the Church, as Episcopally constituted, is after the apostolic model, and that thus constituted, we have received it in a regular line of succession from the apostles themselves. And we contend, that the examination of this question is a *duty* enjoined by the text. The injunction was originally addressed to the Thessalonian Christians and to *every individual* in the Church, "*Prove all things.*" It was not a requisition made simply upon their *ministers* or *teachers*; but required of all alike, as upon *each individual* rests the *responsibility* of a choice. We are not authorised to receive our religion upon trust, either as to its faith or external order. We have no right to connect ourselves with this or that society of men, claiming to be the Church, until we have candidly and faithfully examined the ground of their claims. It is our *duty* to "prove all things."

But the *difficulty* is, that, with the great majority, this is regarded as a subject with which they have no concern. They seem to consider that the constitution and government of the religious society with which they connect them-

selves, and the authority by which its ministers act, are matters of very little moment, and that, as there are good christians in all denominations, a choice, or preference, of the one or the other, is rather a matter of inclination than of duty. When an individual comes to the determination of making a public profession of religion, what, let me ask, generally influences his mind in the choice of any particular denomination? Is it not commonly a matter of education, early prepossession, or the accidental circumstances of convenience, or the sympathy of christian friends? He chooses the particular sect in which he was brought up; or, under whose influence he became pious; or, the one which happens to be in his vicinity; or, where his friends and acquaintances belong; or, because he is pleased with the Minister; or, for some other reason equally trivial. How few sit down to the patient examination of the question, which of the various denominations most nearly agree with the constitution of the Church as modeled by Christ and his apostles, and so often spoken of by the early Fathers. How few ever

think of enquiring whether the *Church* existed as a *visible* society, under *any* system of organization, in the days of the apostles; or when the various sects, now claiming to be the Church, took their rise; or by whom they were established. How few, ever take the trouble to enquire, whether those professing to be ambassadors of Christ have received their authority through a *divinely* appointed medium; whether they have been called of God, as was Aaron, by a visible consecration from the hands of His authorised servants; and, whether those who claim the right of administering the seals of the Covenant—have been clothed with a commission from the Great High Priest of our profession. Now, these are questions, my *brethren*, of no trifling importance: *indifference* to which, bespeaks a *want* of manly independence of thought and action, and cannot be reconciled with the apostolic injunction—“*Prove* all things.” And we go further, and say that *such indifference* is liable to *severe censure*: for, if it be true, as we hope to prove, that Christ instituted a Church with a visible organization, and visible rulers, and pro-

mised to continue that Church under such an organization and such rulers, to the end of the world, then, clearly, it is the duty of all his professed disciples to ascertain where and what that Church is, and to render to it their sincere and open allegiance. But with the great majority of those who differ from us, at the present day, a new doctrine is in vogue and we are told of an "invisible Church"—"that the *true* Church does only consist of such men as have a title to God's favor by their faith and other Christian virtues, and that, whoever is adorned by these inward qualifications, enjoys all the privileges of the Christian Church," though he has never associated himself with any visible body of Christians, and that all these associations are *voluntary*, and regulated in their origin by principles of expediency.

Thus the *truly learned* Dr. WAYLAND, of the Independent Baptist denomination, expressly declares,* "A church of Christ is manifestly a voluntary association." It will be remarked, he is careful to say "A CHURCH," thus denying, by ne-

* Wayland's Human Responsibility, page 127

cessary inference, the *fact* of the existence of The Church of Christ, and baptising with this name of "a Church," any number of people who may choose to associate together, as he says in another place,* "for the promotion of holiness in the souls of its members, and the souls of the men by whom they are surrounded." And again, he tells us "That which qualifies a man essentially for admission to the Christian Church is real discipleship to Christ, or a temper of heart to obey Him (Christ) in every thing he has revealed.— This MAKES one a member of the Holy Catholic Church;" an idea utterly at variance with the express declaration of our Saviour, "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God," or, in other words, (as agreed by all our best commentators,) he cannot become a member of His holy Church.

We have said, that this doctrine of an *invisible Church* as the only true Church is a new doctrine, entirely unknown, until long after the Reformation. The Presbyterian Confession of

* Wayland's Human Responsibility, pages 128-30.

Faith teaches a very different doctrine. It declares, that * “The *visible* Church, is the kingdom of the Lord Jesus Christ, the house and family of God, out of which there is no *ordinary* possibility of salvation.” And again : “Baptism is not to be administered to any that are out of the *visible Church*, and so strangers to the covenants of promise,” &c. But — though this teaching is so clear, still we are constrained to say it is a doctrine, by no means generally received by those who acknowledge the Confession of Faith as their standard of doctrine and belief. And so with other large bodies of professing Christians, and we can but believe they have ALL abandoned the old ground and resorted to this theory, because they have found it difficult to identify themselves with that visible society originating with Christ and His apostles. Says our beloved Diocesan ; “ANOTHER favorite theory is, that the *visible kingdom of God on earth is distinct from the invisible*, that the former is of *man*, and the latter of *God*, and, of course, the Ministry, as to its

* Presbyterian Confession of Faith, ch. xxv.

form, is of *human* appointment ; and although Episcopacy was the first form, yet, being thus of man, it may be discarded.”

“ This notion of an invisible Church has to encounter some most harrassing facts. As, 1st, That Christ, not man, established the visible Church ; 2d, That Christ, not man, appointed a visible baptism as the mode of initiation into it ; 3d, That Christ, not man, instituted the first visible ministers of it ; 4th, That Christ compares His kingdom or Church on earth not to two nets, one with good fish and one with bad, but to *one* net in which are fishes good and bad : not to two fields, one with wheat and the other with tares, but to *one* field in which the wheat and tares grow together : not to two vines, one with fruitful branches and another with barren, but to *one* vine with branches both fruitful and barren ; and has declared that in the end of the world the Son of Man shall send forth His angels and they shall gather out of His kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire.”*

* Bp. De Lancey's sermon, "The faithful Bishop," note, p. 30.

Truly, these *are* "most harrassing facts," and which the advocates of the doctrine of an invisible Church, will find it utterly impossible to overcome.

But here the question occurs, *how* are we to prosecute our present inquiry, what *kind* of proof, in following the injunction of the text, can we have access to, which shall be satisfactory and conclusive? To the law and to the testimony, is the watchword of the Church. In her 6th Art., speaking of the holy scriptures, she declares "that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith." To the BIBLE, then, the inquirer must first direct his attention. In *it*, God has revealed every thing which concerns our salvation. The church of the living God being, as stated by St. Paul, the "pillar and ground of the truth," being the divinely appointed medium through which the truth was to be made known, must be found under *some form* in scripture. If Christ instituted a church, through which the blessings of the new dispensation were to descend — if He saw fit to

adopt any visible organization, for the spread of His truth, and for the administering the appointed seal of the new covenant, we might safely *presume* we should find some record of it in His word. Such a record, we unhesitatingly assert, we do find; and, therefore, it is our duty to bring to the test of scripture, the claims of all those who would be recognised as true branches of Christ's holy Church. But, in addition to the testimony of the holy scriptures, we may rightfully appeal to the writings of the early fathers. I know that, in the minds of many, prejudice is at once excited, at the very mention of the EARLY FATHERS. They have been accustomed, through ignorance, to associate their names with the Romish church, and to fancy them tainted with her corruptions, and therefore unworthy of credit. But it should be remembered, when we speak of the *early* fathers, we refer to the times of the *primitive* Church, to times contemporary with, and immediately succeeding the age of the apostles — when the Church existed in her greatest purity, while the storms of persecution were raging, and the fires of martyrdom were trying the faith and

fidelity of her children. Many of those whose testimony we shall adduce, sealed their faithfulness with their blood, and, unless we are willing to charge with falsehood their most unequivocal evidence, we must receive it as entitled to implicit credit.

And here it may be well to state distinctly the *manner* in which we shall use their testimony. We appeal to *them*, in the investigation of our present subject, simply, as witnesses of *facts*.—And this point, it is well, should be clearly understood. It is a most false and uncharitable charge, that the Church, in the use she makes of the testimony of the fathers, is adding to the Bible by “exalting *other* and *uninspired* records to a place side by side with the Bible and of equal obligation.”* We can but regard it as fearful presumption when the question is triumphantly asked—“What is it but making another Bible? Does it not put the writings of the ancient fathers *above* the Bible,” and thus pronouncing upon us the fearful anathema, “If any man shall add unto

* Appendix to Dr. Thompson's Sermon, p. 47-8.

these things God shall add unto him the plagues that are written in this book.”*

Now, where, let me ask, has the Church ever put forth such monstrous doctrine as this; or where will we find it in the writings of any of her loyal sons? Are we pointed to the teachings of an esteemed brother in the ministry among us, and to his published sentiments, as in the following words?

“Hence, they did not say (that is, the Reformers) that it is obvious merely from *our* reading of the holy scriptures and from *our* endeavor to study the bible, that these doctrines, these usages, this authority and this three-fold ministry are the truths taught in holy scriptures, but they chose a higher criterion of judgment — an umpire of authority, and the only one that can ever be brought to settle controversies upon disputed points of theology.”†

Now, it is this “umpire of authority,” and this “higher criterion of judgment,” which are the terms selected as teaching the heretical notion

* Appendix to Dr. Thompson's Sermon, pp. 47-8.

† Dr. Shelton's preface to Dr. Hook's “Three Reformations.”

that we are placing the fathers above the Bible. But is not this a most unfair and false construction of the passage quoted? What, let me ask, is taught more than *this*, that, in ascertaining the meaning of holy scripture, there is a "higher criterion of judgment" and "an umpire of authority," not above the *Bible*, but above our own PRIVATE JUDGMENT of its meaning. Just as — supposing an analogous case — upon a disputed point of law, a lawyer would concede his own opinion to a learned judge, or to the unanimous decision of the Supreme Court of the United States. The distinguished divine, George Stanley Faber, in his admirable work on the "Primitive Doctrine of Election," has stated the doctrine of the Church in this particular with singular clearness and precision. These are his words:

"Renouncing the self-sufficient licentiousness of that miscalled and misapprehended right of private judgment, which dogmatically pronounces upon the meaning of scripture from a mere insulated inspection of scripture, and which rapidly decides that such must be the sense of scripture, because an individual *thinks* that such is the

sense of scripture; renouncing this self-sufficient and strangely unsatisfactory licentiousness, the Church of England, with her usual sober and modest judiciousness, has always professed to build her code of doctrine, *authoritatively* indeed, upon scripture alone, but *hermeneutically* upon scripture as understood and explained by primitive antiquity." 'SCRIPTURE and ANTIQUITY' are the two pillars upon which all rationally established faith must ultimately repose." "If we reject SCRIPTURE, we reject the very basis of theological belief; if we reject ANTIQUITY, we reject all HISTORICAL evidence to soundness of interpretation."*

But, as we have remarked in the discussion of the question of the Episcopal constitution of the the primitive Church, we appeal to the fathers, not to aid us in the interpretation of scripture by their *opinions*, but simply, to give their testimony to the *fact*, whether, in the organization of the Church in their day, the ministry existed in three orders, known by the titles of bishops, presbyters, and deacons, or only, in *one* order — whether all

* Fabre's Primitive Doctrine of Election, 1st American edition, pp. 26, 27.

ministers were equal in grade, or whether there was an inequality in their official character, such as we *now* find in the Church. This, you see, brethren, is an appeal simply to the testimony of their senses. They certainly could not be mistaken upon this point, any more than any of us can be mistaken as to the fact, whether there are *now* three orders in the Episcopal ministry, or whether bishops, or presbyters, confirm and ordain. Clearly then, these are *facts*, to which they are fully competent to testify, admitting they were men of ordinary understanding and common honesty: nor could there have been any temptation for them to state what was false, while at the same time, they would have been exposed to open and summary contradiction. But we know that they were men of strong minds and cultivated intellects — their writings bear testimony to this. And we know, that they were sincere and devoted christians, whose lives were a burning and shining light to the world, who walked worthy of their high vocation and passed through the fires of martyrdom, rejoicing that they were thought worthy to suffer for the name of Christ. How, then, can we refuse implicit

confidence in their statement of *facts* of which they were *eye-witnesses*, and about which they could not be mistaken.

In view of what has been said, you can but concede that *their* testimony is high authority, and, next to the Bible, by far the most satisfactory, and conceding this, we have determined an important principle in our proposed investigation. And this has been *practically* conceded by the different denominations of christians. We might quote instances, were it necessary, from the writings of the most distinguished divines in all the different denominations, in which they have used the authority of the fathers, in the discussion of matters of christian doctrine and practice, though, at the same time, we must admit, that many of them have been guilty of the palpable inconsistency of using them as witnesses upon *one* subject, while they reject them upon another. We need not attempt to prove that such a procedure is utterly unjustifiable — for, if they are credible witnesses at all, their testimony should be received with the *same* confidence upon all the matters of fact with which they were conversant.

And we should further remark, that it is upon the authority of the early fathers, that the whole fabric of our common christianity rests. The greater part of what we are accustomed to term the external evidence of the divine authenticity of the scriptures, depends upon their testimony. It is solely upon their authority, that we determine -- so far as external evidence goes -- which are the *canonical* books of the Bible; and if, upon this point the whole Christian world yields implicit credence to their testimony, ought they not to receive the same credit for statements alike clear and explicit upon all other topics? I trust therefore, that what has been said upon the authority of the fathers, will be sufficient to remove from the minds of all, any lingering prejudice, which might have impaired the due weight of their testimony. I can but regard it, as coming to us clothed with the sanction of the *highest* kind of human evidence, and do not hesitate to say, that were there no notice in scripture, of the constitution and government of the Church, the testimony of the apostolic fathers, would be amply satisfactory of the apostolic model.

We come now to consider, very briefly, the last injunction of the text—"hold fast that which is good." It would seem from the connection that the apostle designed to convey the idea that rightly to *hold fast* that which is good, can consist only with the antecedent condition of having *proven* it to be good. So that, upon this principle, our continuance in any denomination, or adoption of their peculiar tenets, without a thorough and faithful examination of their scriptural and primitive truth, is inconsistent with the apostolic injunction.

We have no *right* to take it for granted that all these peculiar tenets *are good*, much less that the *basis* is sound on which the whole fabric rests, without first subjecting it to a faithful scrutiny, and testing it by the acknowledged standard of scriptural truth and primitive practice. We are only to hold fast that which we have *proved* to be good; and this we are to hold fast. We are to retain and refuse to yield whatever we have *proved* to be of divine institution. No principles of modern liberality or expediency should induce us to compromise one jot or tittle

of an inheritance so sacred. What we find to have been established and sanctioned by the apostles, and handed down from age to age, we are to receive and transmit unimpaired to our children. It is a sacred legacy for the preservation and disposition of which we shall be held to a strict account.

So thought the reformers of the Church of England; and proceeding upon this principle, they succeeded in disencumbering the church of the unseemly rags of Popery, and in bringing her forth clad alone with her own beautiful garments. In the great work of the reformation, while "they *proved* all things," they determined to hold fast that which is good. They knew that, though defiled with corruption, and covered beneath the rubbish of superstitious observances of man's devising, she was still the church of the living God; and guided by the Scriptures of truth and the light of primitive antiquity, they proceeded to cut away the excrescences which disfigured her fair proportions, while guarding with jealous care, and preserving unharmed, every feature of her apostolic likeness. They did not

suffer themselves to be carried away, like many of their illustrious compeers, by such bitter prejudices against Papacy, as to reject whatever had been abused by the Romish Church to superstition. They diligently sought, from the word of God and from the primitive practice of the church, for the authority of her various rites and ceremonies, and sacredly retained whatever they found sanctioned or could be proved thereby.

Thus guided, they went forward in their work of reformation — regardless of the sneers of the fanatic, and unawed by the blazing fires of persecution which awaited the fearless execution of their holy purposes,—and thus rescued from pollution, and relieved from the cumbrous load of superstitious observances, watered by the life's blood of martyrs, and renovated by the vivifying power of the Holy Ghost, the Church of England came forth fitly arrayed as the spouse of Christ.

From such a mother we derive our origin; and we are proud to acknowledge the Protestant Episcopal Church of the United States as her legitimate offspring. She bears her likeness in every particular, save in those things incident to her connection with the civil government.

And that no unfounded prejudice may exist in the minds of any against the Episcopal church because of foreign origin, I would remark that the same is the case with all the various denominations of Christians in this country: the Presbyterians, Methodists, and Baptists all owe their origin to a foreign soil: but because of the connection of the Church of England with the state, the attempt is not unfrequently made to excite prejudice against her offspring in this country, and to charge that the very nature of her constitution favors monarchy, and is therefore in spirit opposed to our republican institutions.

Hence we find a learned divine, in an address before a literary society of one of our colleges, weak and bigoted enough to venture the assertion, that "Prelacy, or Episcopacy, is the twin brother of monarchy: they sit side by side in the same death car."* But the time has gone by for such a reckless assertion to do us any injury. Too many of our most prominent men and truest patriots have been nurtured in the

* Dr. Beman. Address before a literary society of Hamilton College

bosom of the church, to lend the least sanction, or furnish the least show of justification for such a slanderous charge. It is now generally understood, that when we speak of our derivation from the Church of England, we mean that through her, as the channel, we have received the apostolic ministry, her beautiful form of sound words, and her Articles of Faith. In every thing that respects her connection with the civil government, and the canonical regulations growing out of such connection, we have nothing to do.

As it is stated in the preface to our Prayer Book —“When in the course of divine providence these American States became independent with respect to civil government, their ecclesiastical independence was necessarily included;” and hence the fathers of the American church exercised the right (uninfluenced, unrestrained by any worldly authority whatever,) of modeling its human organization, forms of worship, and discipline, consistently with the constitution and laws of their country.

Our ecclesiastical organization, therefore, is

strictly conformed in its character to our republican institutions. The right of representation is unqualifiedly secured to the people, and the laity have a voice in all her legislation. We might, had we time, trace the beautiful analogy between her ecclesiastical organization and our civil government; but the fact that the Father of his Country, and many of the most distinguished founders of our civil institutions, were members of the Episcopal church, is a sufficient guarantee of its truly republican character.* We stand, then, untrammelled by any union of church and state, on the simple foundation of scriptural truth and primitive order. Well may we say with the Psalmist, "We have a goodly heritage." How impressive, then, is the solemn injunction of the text—"Hold fast that which is good." This rich inheritance has been transmitted to us as a sacred trust, which it is our duty to guard with unwavering fidelity. To be thus blessed with the church of Christ in her purity and integrity is indeed an inestimable treasure, and comes invested with a high respon-

* See Appendix, Note A.

sibility. That we may appreciate and be prepared properly to discharge this solemn responsibility, we propose, in the ensuing series of discourses, to consider the divine origin and apostolic character of the church and the beautiful consistency of her mode of worship, with heartfelt piety and chastened devotion.

We design (to use a scriptural simile) "to walk about Zion," to tell the towers thereof, to mark well her bulwarks and consider her palaces. To view from various positions her beautiful proportions, her buttresses of rock, her towering pinnacles, and her polished walls, — to enter her sacred courts, to tread her hallowed aisles, and to mark at every turn, in the beauty and symmetry of her interior arrangement, the goodness and wisdom of the great master builder.

To love and prize our Zion as we ought, such an inspection is truly desirable; for an *intelligent* attachment will alone prove lasting, or fruitful of proper zeal in her service. We must "prove all things," in order, with unwavering firmness and fidelity, to "hold fast that which is good."

The first thing I observed when I stepped
 out of the carriage was a cold, biting wind
 that seemed to pierce my very bones. I
 had heard that the weather in the north
 was harsh, but I had not realized it would
 be so severe. The snow was deep and
 the ground was frozen solid. I had to
 be careful not to slip. The people here
 were dressed in heavy, dark clothing,
 and their faces were pale from the cold.
 I had never seen so many people wearing
 hats and scarves. It was a strange sight
 to me. I had been told that the people
 here were simple and uneducated, but
 I had not seen them before. They
 looked like they had been through a
 great deal of hardship. I had heard
 that the land was fertile, but I had not
 seen any fields or crops. The only
 buildings I saw were small, simple
 houses made of stone or brick. They
 looked like they had been built by
 people who had no money. I had
 heard that the people here were
 poor, but I had not seen it before.
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THE MINISTRY
OF
THE CHURCH.

THE UNIVERSITY OF CHICAGO

PHYSICS DEPARTMENT

THE MINISTRY OF THE CHURCH.

“PROVE ALL THINGS — HOLD FAST THAT WHICH IS GOOD.”—1st. *Thess.* v: 21.

IN our introductory discourse upon these words, we considered the importance and enforced the duty of bringing our religious faith to the test of scripture and antiquity, or primitive practice.

We propose now to follow this precept, by entering upon an examination of our own claims to be a true branch of the apostolic church.

In order to a proper investigation of any subject, it is necessary to have a clear understanding of the meaning of the terms we may use. We shall attempt, therefore, at the onset, to gather and settle from holy scripture, the true definition of the term “the Church;” so that whenever it may be used in the course of our remarks, it may convey a definite idea.

We will therefore begin by giving you what we conceive to be the true definition of the term; and shall ask you to receive it no further than it shall be shown accordant with holy scripture.

The church is a visible society, founded by Christ and His apostles, composed of an unlimited number of members professing allegiance to Christ as their invisible head, acknowledging a common faith set forth in God's holy word, endowed with peculiar covenanted privileges, and ruled by men deriving their authority from Christ, with power to transmit that authority to others.

You will observe, my brethren, I have used the term "the Church" instead of "a Church;" because it is the only scriptural way of speaking. The phrase "the Church" occurs something over eighty times, I believe, in the New Testament, and the expression "a Church" but once, and that, in a connection which I have but to give you the passage, to show that it is not at all inconsistent with its general use. It is found in Ephesians, v., verses 25,-6-7. "Christ

also loved the church, and gave himself for it ; that He might present it unto himself a glorious church," &c. That the church is a visible society is plainly recognised in the Bible. Thus, we find such expressions as these — "fear came on all the church," and "when they had come and gathered the church together ;" and again, "casteth them out of the church : " and we might multiply quotations without number to the same effect. Those who composed it were required to profess allegiance to Christ, by submitting to an outward rite of initiation. This was baptism, as St. Paul declares : "For as many of you as have been baptised into Christ have put on Christ." And our Saviour himself expressly says, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God ;" or, in other words, he cannot be a member of his church. Submission to appointed rulers is also enjoined as a duty upon the church. "Obey them which have the rule over you, and submit yourselves." And Archb'p Potter tells us that the early christians, in the midst of the sharpest persecutions, persisted in

holding their assemblies for public worship ; “ So little had the notion of an invisible church prevailed in those ages.”*

That the church is not a voluntary society, we have met, in our definition, with the assertion that it was founded by Christ and His apostles, and endowed with peculiar covenanted privileges. Under the old dispensation the church was not a voluntary society. “ The first act toward constituting the church was not the volition of man, but the call of God. God called Abraham and his posterity to be His church.” Our blessed Lord called or chose his disciples. He said, “ I will build my church ;” and the uniting with the church was, and is, and must ever be, an act of obedience to Christ : nor, save through baptism, which is the divinely appointed rite of initiation, can we receive the remission of sin. So that the christian church can be in no way a voluntary society, otherwise than that it is optional with all to accept or reject the gift of eternal life.

In this church we have stated or over this

* Potter’s Church Government. — 1st Am. Ed., p. 31.

society, thus visibly separated from the world, and blessed with the promise of peculiar privileges, the Head of the Church placed certain officers, with authority to rule and govern it, and with power also to transmit their authority to others. While He continued upon earth, as their visible head, He exercised this authority; but as he was soon to leave the world, to be no more seen, it became necessary to entrust it to others. This was absolutely essential to the perpetuity and well being of His household.

Let us suppose for a moment that it had been otherwise. The church, being as we have shown, an organized society, what would have been the result had it been left without any acknowledged rulers? What could it have been but anarchy and confusion? In every well regulated society there must be some acknowledged source of authority, otherwise there would be nothing but strife and contention; and endless divisions would be continually springing up, and parties forming and leaguings with this or that favorite leader, and thus presenting a scene illy becoming the professed followers of

the Prince of Peace. Before His death, therefore, our Saviour declared to His apostles His design to invest them with authority over His church. Immediately after the institution of the Lord's Supper, and while the sorrowful anticipation of His coming death pressed upon their spirits, overwhelming them with a sense of the utter destruction of all their hopes, He declares, "I appoint unto you a kingdom, as my Father hath appointed unto me."—(Luke xxii, 29.)

Here you will perceive, He assures them that the kingdom he came to establish was not to be destroyed at His death; but that it was to be continued by his authority, under them, as He had received it from His Father. He was to leave them as His earthly representatives, with full power, under the guidance of His spirit, to administer all necessary jurisdiction. This power was fully committed to them, when, after His resurrection, He appeared to the assembled apostles, saying, "Peace be unto you. As my Father hath sent me even so send I you. And when He had said this, He breathed on them,

and saith unto them, Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain they are retained.”* Now, in this passage, we contend that full power to govern the church was committed to the apostles, and that the words quoted are equivalent to what he had before promised : “ Whatsoever ye shall bind on earth shall be bound in Heaven, and whatsoever ye shall loose on earth shall be loosed in Heaven :”† and also, when addressing St. Peter, as their representative, “ I will give unto thee the keys of the kingdom of Heaven ;”‡ or, in other words, “ of the church.”

That the words we have quoted are understood by others as conveying authority to the apostles to govern the church, I would quote from the Presbyterian Confession of Faith. This is its language : “ The Lord Jesus, as King and Head of His church, hath therein appointed a government, in the hands of church officers, distinct from the civil magistrate. To these

* St. John, xx, 21,-22-23.

† St. Mark, xviii, 18.

‡ St. Mark, xvi, 19.

officers the keys of the kingdom of Heaven are committed, by virtue whereof they have power respectively to retain and remit sins, to shut that kingdom against the impenitent, both by the word and by censures, and to open it unto penitent sinners, by the ministry of the gospel and by absolution from censures, as occasion shall require.”* We could not ask for a more sound or full interpretation than this.

That the apostles were authorised to delegate this power, is most clearly implied in the words, “As my Father hath sent me even so send I you.”

In a sermon upon these words, the late learned Bishop Ravenscroft lays down this position: “As Christ’s commission and authority, derived from the Father, admitted a transfer of it to His apostles, in like manner the commission and authority of the apostles, derived from Christ, admitted, and in fact included, a like transmission to others, and equally verifiable with theirs. Each was invested with powers and qualifications suited to the exigencies of the

* Confession of Faith, chap. xxx.

church, to its condition at the time ; and as there were many things in which the apostles were inferior to their Master as the Head, but were yet truly His successors, in things necessary in the church ; so are there many things in which the subsequent governors of the church are inferior to the apostles, and yet were they truly, and to all necessary purposes, their successors.”*

And, my brethren, it is impossible to gainsay this conclusion ; for if we can comprehend the meaning of language, (and we quote the words again, that you may have them vividly before your minds,) “As my Father hath sent me *even so* send I you ;”—we say, if we can comprehend the meaning of language, the same power in the church is given by Christ to the apostles, (so far as human responsibility was capable of the trust,) as was received by Christ from the Father.

This authority, to perpetuate the ministry, we find very shortly after the Saviour’s ascension, *exercised* by the Apostles, and continued (as we hope to prove) to be exercised by them and their

* Bishop Ravenscroft’s works, 1st vol., p. 134.

successors, and is still exercised in the Church by officers of like rank and power.

Unless we can prove this, we give up all claim to be recognized as Christ's ministers; unless we have a verifiable commission from those who have been empowered to convey it, we freely accord to the laity as much right as ourselves to administer the sacraments of Christ's Church.

Nor are we singular in demanding such an evidence of commission for the ministry. The distinguished Dr. McCleod of the Scotch Presbyterian communion, uses very strong language upon this point. "A person" † (says he) "who is not ordained to office by a presbytery, has no right to be received as a minister of Christ, his administration of the sacraments is invalid. No divine blessing is promised upon his labors; it is *rebellion* against the Head of the Church to support him in his pretensions, and if he has no evidence of miraculous power to testify his *extraordinary* mission he is an impostor." * And the

† Eccles. Catec. pages 29, 67.

* We are often charged as a church with being "illiberal," "bigoted," and "uncharitable," and the memory of Bp. Hobart

distinguished Dr. Mason, a Presbyterian divine, also, is most clear and explicit upon this subject.† “It is undeniable,” says he, “that from the time God set up His Church in her organized form, until the Christian dispensation, there was an order of men *consecrated by His own appointment* to the exclusive work of directing her worship and presiding over her interests; insomuch, that no one but one of themselves, not even a *crowned head* might meddle with their functions, nor undertake in any way, to be a teacher of religion without an *immediate call* from Heaven, attested x

is associated in the minds of many as of one particularly liable to this charge. We wish the reader to compare the above extract from Dr. McCleod, with the following from Bp. Hobart's Apology, page 55, “Episcopalians maintain, that in conformity to the order handed down from the beginning, Bishops only have the power of ordination, and as a *general* proposition they maintain that Episcopal ministrations only are valid. At the same time they are disposed to believe, that when any church cannot obtain the lawful succession, God, who is not a ‘hard master reaping where he has not sown, and gathering where he has not strown,’ will mercifully dispense with it. Nay, that He will graciously accept and bless the ministrations of those who have not a lawful call; where the error is not chargeable to wilful neglect of the means of information, nor to obstinate resistance to the light of conviction.”

† Second vol. Dr. Mason's Work, page 463.

by *miraculous* evidence." And again he says,*
 "Our Lord Jesus delivered their commission to His Apostles in terms which necessarily implied a PERPETUAL and REGULARLY SUCCESSIVE MINISTRY." No assertion can be more clear or decisive as to the absolute necessity of the Apostolic succession, to the valid exercise of ministerial authority.

The question now comes up, WHO are the successors of the Apostles, and who therefore are duly empowered to confer the ministerial commission. The determination of this question rests upon the decision of the issue between two systems, Episcopacy and Parity, or the Presbyterian ministry — and by Presbyterian we mean all those who hold to but one order in the ministry.

The advocates of Episcopacy declare, that there are three orders in the ministry, styled *since* the apostles' days, Bishops, Priests and Deacons, of whom the highest grade, or Bishops, *alone* have the power to ordain. The advocates of Parity, or equality in the ministry, declare

that there is but *one* order, and that all in this order have equal rights. Let us then bring the question of parity or imparity, equality or inequality, in the orders of the ministry, to the test of scripture.

And we remark, that as the law given by Moses was a shadow of good things to come, typifying the gospel dispensation, the constitution of the Aaronic Priesthood, would justify the *presumption*, at least, that the Christian Ministry would be after this pattern.

We find in the Jewish Church three distinct orders of ministers: the *high priest*, *priest*, and *Levite*.

This fact, therefore, might reasonably lead us to *expect* the like number of grades in the Ministry of the Christian Church. Hence, we find, in looking into the Gospel History, that such was the case: After our Saviour had arrived at the proper age, according to the Jewish Law to enter upon the duties of the ministry, we have the record of His visible consecration to this holy office. Immediately after His baptism, He is anointed by the Holy Ghost; while the Eter-

nal Father acknowledges His authority, saying, "This is my beloved son, in whom I am well pleased."

Says Archbishop Potter, in commenting upon this transaction: "This was a solemn *inauguration* to His office; for the more full understanding whereof it may be remembered, that under the Jewish Economy, the kings, priests, and prophets were inaugurated to their several offices by unction, and when the person appointed to succeed in any of these offices, had no approved right to it by lineal descent, or otherwise, his designation was commonly declared by some of the prophets; as appears from the examples of Saul, David, Jehu, Aaron, and Elisha. Answerable to this custom, our blessed Saviour's designation to His mediatorial office, in which all the three forementioned offices of king, priest, and prophet are contained, was not only attested by John the Baptist, the greatest of all the prophets, but by the voice of God, Himself, speaking from heaven."

Here, then, we have the history of the inauguration of our blessed Saviour into the office of

His earthly ministry, by a visible consecration, attested by a voice from heaven. In the order of the narrative, after this solemn consecration, and after he had been prepared, as man, by fasting and by forty days of temptation in the wilderness, to enter upon His ministry and to lay the foundation of His spiritual kingdom—we are told, “He chose twelve disciples,” and after a whole night spent upon the mountain in prayer, “He ORDAINED twelve that they should be with him, and that He might send them forth to preach.” And here we would remark, that, on two other distinct occasions the ministerial powers of the Apostles were enlarged by the Saviour, thus taking them up step by step. And sometime after this, we read, our Lord appointed seventy disciples, and sent them forth to preach and prepare the way for Himself and the Apostles.*

* For the distinction between the twelve Apostles and seventy Disciples, see Archbishop Potter on Church Government, 1st. Am. Edition, pp. 45-46-47-48-49.

We conceive it, however, to be a matter of minor importance whether the distinction of the three orders is as clearly marked *here* as in the *subsequent* history. The Church was evidently (if I may use the expression) in a transition state, and was not fully

Here, then, we have while our blessed Lord was upon earth, three distinct orders in the Ministry. The Great High Priest of our profession, the twelve Apostles and the seventy Disciples. I know it is confidently asked in this stage of the Church's history, as given in the New Testament,* "Will you find here any traces of a Prelatic order, exercising authority over two other orders?" What — I would ask in return, was the office which our LORD, *Himself*, held? Was it not that of a *Prelatic* or *preferred* order exercising authority over the twelve Apostles, and the seventy disciples? Have we not, by the one question, satisfactorily answered the other?

Let us now see whether after Christ's ascension to heaven, and when the Apostles were left, under the guidance of the Holy Spirit, to carry out the instructions of their Divine Master as to His earthly kingdom, they *continued* these three

organized until sometime after this. In the "Sayings of the Great Forty Days," and which sayings we are expressly told concerned the kingdom, (or Church,) of God, the Apostles received their instructions from their Divine Master, which in due time they fully carried out, by setting in order the things that were wanting.

* Dr. Thompson's Sermon, page 16.

orders in the Church. In the 6th. chap. of the Acts of the Apostles, after the day of Pentecost, and when the number of believers had greatly increased, we have an account of the first ordination which they held. Now, this is a transaction which we would not have you carelessly pass over. After directing their brethren to choose seven men from among them of honest report, full of the Holy Ghost and wisdom, to serve in the office of Deacons in the Church, the sacred historian declares, “ They chose Stephen a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicholas a proselyte of Antioch. Whom they set before the Apostles: and when they had prayed, they laid their hands on them.” Now, in answer to the objection that is sometimes made, that this was not an ordination to the *ministry*, these men having been simply chosen to serve tables — we would ask why the *care* to choose men full of the *Holy Ghost* and *wisdom*, to act in the capacity of *mere table stewards*? But the subsequent history proves, beyond all controversy, that these

men were ordained for a higher and holier purpose. Immediately after this account, we find Stephen (one of the Deacons) boldly *preaching* the faith and suffering martyrdom in this blessed work. And in the 8th. chap. of Acts it is recorded that Philip (another of the Deacons) went down to the city of Samaria and preached Christ unto them; and that when they believed Philip, preaching the things concerning the kingdom of God and the name of Jesus Christ, they were *baptized*, both men and women;” and also, that having preached Jesus to the Ethiopian Eunuch, he *baptized him*. What better proof can we need that these deacons were ministers? Are laymen authorized to *preach* and *baptize*? If so, what is the distinction between the minister and the layman? and what need is there of any ordination? Here, then, we have proved *two* orders in the ministry, and this, of *itself*, destroys the claims of parity.

The first mention we find of the order of Elders or Presbyters (as they mean the same thing, being derived from the same Greek word,) is in the 11th chapter of Acts, where the brethren

at Antioch, in sending relief to the people of Judea, are spoken of as sending it by the hands of Barnabas and Saul to the *Elders*. And in the 14th chapter it is mentioned, that St. Paul and Barnabas, re-visiting the churches which they had founded, ordained them Elders in every church. Now, clearly, these Elders were neither *Apostles* nor *Deacons*; but that these Elders were ministers, is plainly shown in the charge of St. Paul at Miletus to those whom he had called from Ephesus: "Take heed, therefore, unto yourselves and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood." These, it is contended by the advocates of parity, or, of but one order in the ministry, are the only Bishops the scriptures recognise, and that no higher authority was committed to any other officer in the ministry than to them. But this is a strangely inconsistent assertion, when here we have one *minister*, (St. Paul the Apostle,) calling them all together and instructing them, and, as we shall shortly see, placing another *over* them, (Timothy,)

with a charge which clearly implies higher authority in him, than any which he now recognises in them. Here, then, as we have shown; we have the three orders *after* Christ's ascension, viz: *Apostles, Presbyters* and *Deacons*.

The question now presents itself, to which of these three orders was the *ordaining* power committed? That the deacons were not thus empowered, is universally admitted. It rests, therefore, between the order indifferently styled in scripture, "Elders," "Presbyters," or "Bishops," and another order, distinguished as a *higher grade*, by the exclusive exercise of *this* and other powers. We readily admit that the name of "Bishop," which we now appropriate to the highest grade, is used in the Bible as importing the same office with "Elder" or "Presbyter;" but the *name* is of no moment — we are seeking for the *FACT*, whether there is more than one grade of officers in the Christian ministry; I care not by what name you may call them. In answer to the argument founded upon the community of names, I would reply in the language of that distinguished writer and

masterly controversialist, Charles Leslie: "If our opponents will say, (because they have nothing else left to say,) that all London, for example, was but one Parish, and that the Presbyter of every other Parish was as much a Bishop as the Bishop of London, because the *words* Bishop and Presbyter are sometimes used in the same sense; they may as well prove that Christ was a Deacon, because, in Romans, Chapter xv, 8, He is so called — i. e., the Greek word which in our translation is "minister," in this passage is the same as is elsewhere in the New Testament, rendered "Deacon."

And "Bishop" signifies "overseer," and "Presbyter" an "ancient man," or elder man — whence our term Alderman: and this is as good a foundation to prove that the Apostles were Aldermen, in the city acceptance of the word, or that our Aldermen are all Bishops and Apostles, from the childish jingle of the words. It would be the same thing, if one should undertake to confront all antiquity, and to prove, against all histories, that the Emperors of Rome were no more than generals of armies, and that

every Roman general was an Emperor of Rome, because he could find the word "imperator" applied to the general of an army.

"Therefore, when we find it given in charge to Timothy, the first Bishop of Ephesus, how he was to proceed against the Presbyters when they transgressed, to sit in judgment upon them, examine witnesses against them, and to pass censures upon them—it is most impertinent logomachy to argue, from the etymology of the words, that, notwithstanding all this, a Bishop and Presbyter are the same thing."

Theodoret, one of the early fathers, gives the reason why the names of Bishop and Presbyter were no longer applied to the same office, in these words: "Epaphroditus," says he, "was the Apostle of the Philippians, because he was entrusted with the Episcopal government, as being their Bishop; for those *now* called Bishops, were *anciently* called *Apostles*; but, in process of time, the name Apostle was left to those who were truly Apostles, and the name of Bishop restrained to those who were *anciently* called Apostles." And Isadore, who was contempo-

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next page

in fact leaves him plain wrong-ly

And in the second epistle, which was written only a short time before St. Paul's death and while a prisoner at Rome, bequeathing it as a dying legacy to his son Timothy, he does not neglect to instruct him as to the government of the church. From this epistle it appears clearly that the power to ordain was committed singly to Timothy. He expressly charges *him* "lay hands suddenly on no man:" and again, "the things that *thou* hast heard of me among many witnesses, the the same commit thou to faithful men who shall be able to teach others also." These epistles were both written after St. Paul had called the *Elders* of Ephesus together at Miletus, and had given *them* instructions as to the supervision of their respective flocks and the proper discharge of their ministerial duties. I wish you to examine these instructions at your leisure, brethren, and see if you can find any authority given to *one* or ANY of these Elders, such as we have shown given to Timothy, to *exercise discipline over the clergy*, or to *ordain*. The passage to which I refer will be found in Acts xx, beginning at the 18th verse.

But — as we have clearly shown the right to

exercise *discipline* and to *ordain* was given to *Timothy*, and as we have stated, *after* St. Paul's instructions to the Elders at Miletus; Timothy was sent to *them* to exercise this authority over them. Here then we have the Diocese of Ephesus, with many Pastors over their respective churches, and an Apostolic Bishop entrusted with the general supervision, and alone authorized to exercise discipline and ordain.

The epistle to Titus is alike clear and explicit upon this point. The care of all the churches in the island of Crete, was committed by St. Paul to Titus. It is a well known historical fact, that at this time there were an hundred cities in this island; truly an extensive Diocese and demanding Apostolic energy and zeal. But to Titus alone, was the power to govern the church there, and ordain Elders committed. In the opening of this epistle, St. Paul writes: "For this cause left I THEE in Crete, that thou shouldst set in order the things that are wanting, and ordain *Elders* in every city as I had appointed thee." Upon this verse it has been asked: * "If Titus

* Dr. Thompson's Sermon.—Page 30.

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two leaves forward

rary with Theodoret, says: "The Bishops succeeded the Apostles. They were constituted through the whole world, in place of the Apostles." And that these Apostles and their successors, who were afterwards called Bishops, were the only persons empowered to govern the church and ordain, can be clearly shown from the epistles to Timothy and Titus.

It must be evident to any diligent reader of the epistle to Timothy, that *one* leading design was, to instruct him in the proper discharge of his Episcopal duties: hence, in the very opening of the epistle, we find these words: "I besought thee to remain still at Ephesus, that thou mightest charge some that they teach no other doctrine." Here, then, is an express declaration that Timothy was to exercise discipline over those in the church of Ephesus, who were appointed to minister and to teach. He then proceeds to enumerate the necessary qualifications for Bishops, or Elders and Deacons in the church, and, in the same connection, adds: "These things write I unto thee, hoping to come unto thee shortly; but if I tarry too long, that

thou mayest know how to behave thyself in the church of God"—an expression which surely can not be construed of personal deportment in the public worship of the sanctuary; for no one can doubt but that Timothy had piety and intelligence enough to teach him to conduct properly there. It must, therefore, refer to the proper discharge of those Episcopal duties which St. Paul had just enumerated in the preceding verses, viz: his care in the choice of proper persons for the offices of Presbyters and Deacons: and thus clearly indicates that he was invested with Episcopal authority. Towards the close of this first epistle, we find more specific directions: "Rebuke not an Elder, but entreat him as a father." "Against an Elder receive not an accusation but before two or three witnesses"—thus showing that to Timothy was committed the power of judging and pronouncing sentence upon the Elders. Well might his compeers, (the Elders,) if they were his compeers, and ministers with like authority, indignantly rebuke his presumption, saying, "Man, who made thee a judge over us?" But we hear of no such rebellion. x

see on his back
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can there be any question in your minds, as to the scriptural *fact* of three orders in the ministry, as constituted by Christ and his Apostles? Have we not clearly distinguished them during the ministry of our Saviour? Have we not shown, that the Apostles to whom the visible government of the church was committed by its Great Head, preserved the like number of orders, and observed the same gradations? Can the Epistles to Timothy and Titus, be rendered intelligible and consistent with the idea that they were mere presbyters in the church, and endowed with no higher powers than their brethren in the ministry? Why should *they* have been singled out, (without the least intimation that others were associated with them,) to govern the church, set in order the things that were wanting, and ordain Elders, had they not been solemnly consecrated and set apart for this *higher* office? It is with the warrant of *such* scriptural evidence, and *more*, which we design to adduce, that we recognise three several grades in the ministry, and such an officer as a Bishop, entrusted, as

were Timothy and Titus, with the general supervision of the clergy, and with the exclusive right to ordain. *The strong passage* generally alledged for Presbyterian ordination, we propose to examine in our next discourse, as also to continue the scriptural proof for Episcopacy, with the testimony of the early fathers in its confirmation.

And we would *now* conclude, with the earnest prayer, that the Holy Spirit may guide us into all truth, and that we may be led "with one heart to desire the prosperity of His holy Apostolic church, and with one mouth to profess the faith once delivered to the saints."

was an Apostle, how did it happen that he appears in this place so entirely subject to Paul, whose equal in that case he must have been." We say in answer, that it is evident from the passage itself, that Titus was St. Paul's equal, inasmuch as he was to *perfect* the work St. Paul had *commenced* and to *ordain Elders*—where they were wanting. St. Paul could have done no more. He had, it is true, been set apart to that particular field by St. Paul; but he went there with all the powers of an Apostle. St. Paul, further on in the epistle, proceeds to instruct him as to the qualifications of those to be ordained, with a particular charge to banish heresy—"A man that is an heretic, after the first and second admonition, reject."

Says Bp. Hall—It is a poor shift of some, that Timothy and Titus were *Evangelists*, and therefore persons extraordinary and not in this behalf capable of succession. Whatever they were in their personal qualifications, *here* they stood for *Bishops*, and they received, as church *governors*, those charges which were to be ordinary and perpetual to all who should succeed in ecclesias-

tical administration. As to the *title*, how will it appear that they were *Evangelists*? For Titus there is no color; he is nowhere called an evangelist. For Timothy, it is true, St. Paul charges him to do the *work* of an evangelist. What of that? What is it to do the work of an evangelist, but to preach the gospel of peace? This he might and must do as a Bishop. And what propriety is there of these enjoined works to an evangelist, as he was an evangelist? What! Can they show it was the office of an evangelist to ordain and censure? Nay rather, how should those works which are *constant* and *ordinary*, and so consequently desirable to all successions, to the end of the world, be imposed upon a mere *extraordinary* agent,* as it is *admitted* the evangelists were?

But it is time to bring our discourse to a close. And now, let me ask you my brethren,

* For a most satisfactory answer to the Presbyterian claim that Timothy acted as an evangelist, we would refer the reader to the postscript of that unanswerable tract, "Episcopacy Tested by Scripture." In the same postscript, the writer discusses the question of Eusebius' definition of "Evangelist," and shows that it is perfectly consistent with the Episcopal theory.

THE MINISTRY
OF
THE CHURCH.



THE MINISTRY OF THE CHURCH.

“PROVE ALL THINGS, HOLD FAST THAT WHICH IS GOOD.”—1st. *Thess.* v: 21.

IN our last discourse upon these words, we stated that the question, who are the *legitimate* successors of the Apostles, rested upon the determination of *another* question, as to parity or imparity in the ministry. If there is but one grade, if all ministers are entrusted with equal and similar authority, then must each individual minister succeed in the place of the Apostles, and be alike empowered to ordain. If there are different orders in the ministerial office, then must there be a gradation of rights and powers, and if the Apostles filled the highest

place in the ministry, then those who succeed to this place are *alone* their legitimate successors; and if the Apostles, among other rights, reserved to themselves that of ordination, then those who succeed to their place are alone vested with that authority.

We endeavored to show, and we think established *conclusively* the fact, that *there are three* orders of ministers recognized in holy scripture; that this was the case while Christ was upon earth. Christ himself having been consecrated to the ministry and occupying the highest; the Apostles in the second grade, and the seventy disciples in the lowest. We noticed, also, that after Christ's ascension, the Apostles continued the like number of orders; viz., Apostles, Elders or Presbyters and Deacons. We showed that Timothy and Titus succeeded to the Apostolic office, and that to them was committed the charge of the Presbyters and Deacons in Ephesus and Crete; that as the successors of the Apostles, they were constituted Supreme Rulers in these churches, with exclusive authority in

their respective Dioceses over both Presbyters and Deacons, to exercise discipline, correct abuses, and ordain.

Thus we clearly traced the *three* orders in the ministry, and proved from Apostolic practice and sanction, that the right to govern the church and ordain to the ministry, was vested in the highest grade alone. It is true, we did not cite any passage of scripture, expressly limiting such power to them. This was unnecessary. We showed clearly that such power was positively given to the Apostles; it was not given to the Presbyters or Deacons, *and not being given* the conclusion is irresistible, that they did not possess it; and therefore an *express limitation*, or a positive declaration of holy scripture, that no others but the Apostles were authorized to exercise their powers, was entirely unnecessary. Could we be furnished with a single instance in the New Testament, of Presbyters or Deacons exercising the right to ordain, though no Apostolic injunction could be shown, as in the case of Timothy and Titus, we

would yet consider it as endorsed with Apostolic sanction, and yield the point in dispute at once; but we can find no evidence of such example or sanction for Presbyterian ordination, and therefore we are compelled to reject it.

And we assert this in the face of the *strong passage*, which is so much relied upon by the advocates of parity, in behalf of Presbyterian ordination. The passage to which we refer, is found in St. Paul's first epistle to Timothy, iv chap., verse 14: "Neglect not the gift that is in thee, which was given thee by prophecy with the laying on of the hands of the Presbytery." Now we admit, that at first sight, these words wear the *appearance* of countenancing the doctrine that Timothy, at least, was ordained by Presbyters; but we think we can prove conclusively that it is *only* in appearance. We will begin with the admission, that the passage in question refers to an ordination, though this has been ably disputed by some of our most learned men; and among them, by the able author

of the tract "Episcopacy tested by scripture." Admitting then, that it is an ordination, the first point we raise is, what is the meaning of the word "Presbytery," as here used? Does it refer to the body of ordainers, or does it refer to the office to which Timothy was ordained? Many learned men have inclined to the opinion, that it refers to the office, and among them we would mention John Calvin, (who is generally esteemed good authority among Presbyterians, though later in life, he expressed his doubts upon this point,) and Grotius, a learned Presbyterian, who says, "I do not dare to bring * * * that expression of St. Paul's, of the imposition of the hands of the Presbytery, because I see that Jerome, Ambrose, and other ancients, and Calvin, certainly the chief of all the moderns, interpret 'Presbyterium,' in that place, not an assembly of ordainers, but the *office* to which Timothy was promoted."

Admitting this interpretation, we would have the account simply of the ordination of Timothy, as a Presbyter, without any intimation

from the passage itself, as to the character and office of the person or persons by whom the act was performed.

We have now given one mode of interpreting the passage, sanctioned by high Presbyterian authority, which divests it of the least color of proof in favor of Timothy's ordination by presbyters.

But let us take another view of the passage. Let us admit that the passage in question *does* refer to the assembly of ordainers — the question then arises, who composed this "Presbytery?" It may have been composed only of Apostles, for we know that both Peter and John style themselves "elders" or "presbyters," and we will presently show beyond a doubt, that St. Paul was a member of the ordaining body and the principal actor. Great diversity of opinion prevails among the advocates of parity, as to the persons who composed this Presbytery: nor can they settle, from any positive declarations of holy scripture, its true character.

Now — to aid us in arriving at its meaning,

let us see if there is anything to be found in the early fathers, bearing upon this point. We might quote the names of some of the most learned men among Presbyterian divines, who disagree with one another, and in all probability, were we to submit the passage to the private judgment of the different individuals who compose this congregation, there would be a great variety of opinions as to the meaning of the term "Presbytery," so far as it could be gathered from the bible. Some would contend, it may be, that it was composed of Apostles alone; and others, of Apostles, with presbyters, associated; and others, of preaching elders or presbyters and ruling elders, &c., &c. Now, amidst this diversity, is there nothing to aid us in an interpretation, in which there could be greater agreement? Suppose we turn to the fathers — Ignatius, for instance, who lived at the same time with St. John, and was also a Bishop. In his Epistle to the Philadelphians, these words incidentally occur, without any reference to the point in dispute, "fleeing to the Apostles, as to the Presbytery

of the church ;” clearly showing that in his day, which was in the days of St. John, the words in question might refer to a body of Apostles alone. To this, we may add St. Chrysostom, who says, upon this very passage, “By eldership (Presbytery) he means, not Presbyters, but Bishops, for Presbyters did not ordain Bishops,” and Theoderet, who says “that the ministers who, with St. Paul, consecrated Timothy, were those who were vouchsafed the favor to be Apostles.”

We think, then, we may safely conclude that the *probabilities* are that Apostles composed this Presbytery; and at any rate, that there is so much doubt about the meaning of the term, that the Presbyterians build upon a very frail foundation, when they alledge this passage, as the *basis* on which they lay their claim for the right of ordination by mere Presbyters.

Let us now see if there is any positive proof that the ordination in question, was an Apostolic ordination. In the second epistle to Timothy, we have these words — “that

* thou stir up the gift of God which is in thee, by the laying on of MY hands." Here, then, St. Paul expressly reminds Timothy of the fact, that he had been ordained by *him*, without the least intimation that his ministerial commission had been conferred by any other.

It has been well and ably argued. * "Now, the same reasons which make the passage respecting the laying on of the hands of the Presbytery, apply to ordination, the same reason will make this other passage, respecting the putting on of Paul's hands, apply to that identical ceremony, unless a second and higher ordination be supposed; which, however, destroys parity, (for when there is but one order, there can be but one ordination of the same individual,) and which parity cannot adduce in its own behalf. In the ordination of Timothy, Paul had at least a share; that Apostle laid on his hands, whoever else belonged to the ordaining Presbytery. It can not, of course, be claimed as

* Episcopacy tested by Scripture.—Page 22.

* Note the difference in the two passages of John and Sea, the former meaning with the latter by or through, denoting the means

a Presbyterian, but was an Apostolic ordination. And thus the allegations of our opponents from this passage, in support of the ordaining power of mere Elders, is overturned. We have proved, that Presbyters alone did not perform the ordination, but that an Apostle actually belonged, or else was added for this purpose to the body called a presbytery."

Thus, we think we can say without undue confidence, that we have satisfactorily disposed of this *strong passage*, and that we have fully maintained our assertion, which we did not make without due consideration, in the face of this passage, and which we are prepared to make in the face of all which may be adduced: that there is not a single instance in scripture of any power entrusted to a Presbytery to govern the Church, or any instance of their having exercised the right to ordain.

We come now, to notice briefly the case of the angels over the seven churches mentioned in the book of Revelations, as confirming our position, that *the Apostolic office, with its peculiar powers, was continued in the Church.*

And here I would mention, that the book of Revelations is supposed to have been written about A. D. 96. St. John was the only one of the Apostles then living. It must have been about thirty years after Timothy was appointed Bishop of Ephesus. In this book, Christ, through His servant John, addresses the angel of the Church at Ephesus. Of the word *angel* we would here remark, that its literal meaning is a messenger, and as sanctioned by general use, a chief messenger. So with the word "apostle," and though the words are different, yet having the same meaning, how natural the inference, that in the present case they imply the same office. But the meaning of the word is evident from the context. Each of these angels is addressed as an officer of the church, and is commended or censured, singly for the condition of the particular church over which each individually presides. As in the epistle to the angel of the church at Pergamos, Christ declares — "I have a few things against *thee*, because *thou* hast them there that hold the doctrine of Balaam," &c.

Here, then, we have an individual officer publicly censured, and that too, by the Great Head of the church, for permitting heretical teaching, as though he alone was responsible for this sin. Now why is this, unless this officer had the supreme authority entrusted to him? Had there been at this time, Presbyters, ruling in the churches, would not the address have been made to *them*, in their associate capacity? When administering His censure for suffering heretics to remain in the church, as in the epistle to the church at Pergamos, would not the address have been to the body of Elders, by their official name?

But, as we have seen, this is not the case. There is but one person addressed; "I have a few things against *thee*," &c., again, "So hast *thou* also them that hold the doctrine of the Nicolaitanes," and the same mode of address is preserved throughout all the epistles. But let me call your attention particularly to what is said to the angel of Ephesus. In our last discourse, we

proved to you that Timothy was placed over this church, with authority superior to that of Presbyters — that he was to rule and govern the church, and administer discipline as well upon Elders, as private members. At that time, there were many Elders at Ephesus, as is evident from the gospel history ; and as christianity spread with astonishing rapidity, in the early ages of the church, there must have been a great multitude of believers in the large city of Ephesus, and many churches, with their respective ministers, after the lapse of thirty years. Yet we find the epistle directed to the *angel* of the church at Ephesus, just as St. Paul addressed his epistle to Timothy. And with what powers do we find this officer, or angel, invested ? With the same powers entrusted to Timothy. Christ specially commends him, for having enforced his authority in exercising discipline upon those, who, it would seem, had claimed to be Apostles, without any proper warrant ; thus clearly proving that *he*, that is, the angel at Ephesus, was an Apostle,

and that there were still true Apostles in the church, for had he not been an Apostle, he would have had no authority to try their claims; and had there not been *true* Apostles, there would have been no necessity for instituting proceedings to detect the *false*. These are the words of the address to the angel at Ephesus: "I know thy works and labor, and thy patience, and how thou canst not bear them which are evil, and thou has tried them which say they are Apostles, and are not, and hast found them liars." Here then is an officer above all other ministers, occupying the position, and exerting the same authority over the churches in Ephesus, which the Bishops of the Episcopal church do in their respective Dioceses. Who then can doubt, that the angel here addressed, was the Bishop of the church? And in confirmation of this position, we would quote the learned ecclesiastical historian, Mosheim, and who, we would remark, was not an Episcopalian. * He says:

* Mosheim's Commentary on the first three centuries — Vidal's translation.— Page 227, 228 — note as quoted by Bp. Ravenscroft.

“In support of this opinion, that Episcopacy was established during the life-time of the Apostles, and with their approbation, we are supplied with an argument of such strength, in those angels to whom St. John addressed the Epistles, which, by the command of our Saviour himself, he sent to the seven churches in Asia, as the Presbyterians, as they are termed, let them labor and strive as they may, will never be able to overcome. It must be evident to every one, even on a cursory perusal of the epistles to which we refer, that those who are therein termed angels, were persons possessing such a degree of authority in their respective churches, as enabled them to mark with merited disgrace, whatever might appear to be deserving of reprehension; and also to give due countenance and encouragement to everything that was virtuous and commendable.”

In addition to this, we have the testimony of Ignatius, who was conversant with the Apostles, and ordained by one of them, Bishop of Antioch; that after Timothy, Onesimus was

Bishop of Ephesus, and was, probably, the angel to whom the epistle was addressed."

We proceed now, to notice the testimony of the fathers, to the fact, that in the Apostolic age, and immediately thereafter, the church existed with the three orders of the ministry: "Bishops, Priests, or Presbyters, and Deacons," of whom the Bishops were the chief, or highest order.

And in adducing the testimony of the fathers I cannot forbear a few prefatory remarks: We consider their evidence of great importance, because it is given incidentally, and in such a form that it is apparent, that in their day, there had been no dispute upon the subject of the ministry. They did not write professedly upon church government. Their letters are mostly upon the practical duties of Christianity; and yet, so intimately connected in their minds was the spiritual life of the Christian with the *visible body*, the Church, that in enforcing those duties they frequently alluded to the obligations of Christians, and the reciprocal duties of ministers and people; and thus it is, that the well known

fact of the three orders in the ministry, is often, though incidentally, brought out with singular clearness. It has been alledged with great confidence by an advocate of parity, * "After listening to the *bluster* that is made concerning the testimony of the fathers, it cannot fail to amuse one, to witness the meagre array of meagre proofs that is drawn from them." "An occasional word," "an accidental juxtaposition of three words that MAY stand for three orders in the ministry, a broken and disjointed sentence, a passage now and then of doubtful import, make up the whole force of these effective troops," &c.

Now, my brethren, I think we can show you, that these proofs are not so meagre as the opponents of Episcopacy would have you believe, and that we have more than an "*occasional word*," "*or the accidental juxtaposition of three words*," "*or a broken and disjointed sentence*," or "*a passage now and then, of doubtful import*."

Had I time, I could array before you,

* Appendix to Dr. Thompson's sermon, pp. 55, 56.

such a number of witnesses, and such an amount of testimony, from the fathers of the the first three centuries of the christian church, as would convince you that it was not a *meagre* array of *meagre* proofs. As it is, I think we can satisfy you, from the testimony we shall have time to adduce, that it is not of very *doubtful* import, but *easily* understood, and worthy of all credit. And in doing this, we would begin by noticing an acknowledgment of a late opponent of Episcopacy, and the use he attempts to make of it, in support of the doctrine, that the Presbyters are *supreme* in the church. This is the acknowledgment. * “Sometimes, though not often, they, the fathers, use language eminently expository; for example, Ignatius, who is more than all the rest, relied upon by prelatists, speaks distinctly of Presbyters, as holding the supreme authority. He exhorts ‘Be subject to the Presbytery as to the law of Christ.’”

Now I have taken the pains to examine

* Dr. T's. Appendix.—Page 56.

carefully, all the epistles of Ignatius, to find this eminently expository passage, and I have found it, though in a very different connection, and teaching a very different doctrine from the one it is quoted to sustain. It is found in the epistle to the Magnesians, and the whole sentence, as it is there written, composes the second section of the letter. *This is the whole sentence: "Seeing then, I have been judged worthy to see you, by Damas, your most excellent Bishop, and by your very worthy Presbyters, Bassus and Apollonius, and by my fellow-servant Sotio, the Deacon, in whom I rejoice, forasmuch as he is subject unto his Bishop, as to the grace of God, and to the Presbyters, as to the law of Jesus Christ; I determined to write unto you."*

I forbear making any comments upon such a palpable perversion of an author's meaning, in presenting an extract so garbled, as to teach the very *reverse* of what is plainly taught in the whole sentence. We might with as much propriety, say the Bible teaches

Atheism, by quoting from the first verse of 14th Psalm, the words "there is no God," leaving out what immediately precedes, and forms part of the sentence, viz: "the fool hath said in his heart."

We are willing to believe that the author to whom we refer, never saw the epistle from which his quotation is made, but that it is a second hand extract from the writings of some reckless controversialist; for we have too much confidence in his christian integrity, to believe that he would knowingly falsify the truth. But with him, we are also willing to regard the passage, as "*eminently expository*," and to receive its unmistakeable teaching of the fact, that in his (Ignatius) day, which was, as we have said, in the life time of St. John, the church of the Magnesians, was blessed with an excellent Bishop, with very worthy Presbyters, and with a Deacon, in whom he could rejoice.* And now, that

* There is another portion of a sentence which occurs in the epistle to the Trallians, which bears some resemblance to the quotation of Dr. T. "Also be ye subject to your Presbyters,

our attention has been directed to this epistle of Ignatius, we would quote a part of the next section immediately following, in which the subjection of the Presbyters to the Bishop, is recognized beyond a doubt: "Wherefore, he says, it will become you not to use your Bishop too familiarly on account of his youth, but to yield all reverence to him according to the power of God the Father, as also I perceive your *Presbyters do.*"

With reference to Ignatius, I should remark, that there are seven of his epistles extant, six of which are addressed to different churches, and one to Polycarp, Bishop of Smyrna; in

as to the Apostles, of Jesus Christ, our hope." But this is equally as far from showing "the Presbyters as holding the supreme authority in the church," for the sentence which immediately precedes the one we have given, thus speaks: "It is therefore necessary that as ye do, so without your Bishop you should do nothing." On the next page, Dr. T. says: "If I am asked why I do not quote largely from these authors, I reply, with all sincerity, that there is almost nothing of real moment to be quoted, and for the most part, saving here and there, a passage LIKE THE SPECIMENS WHICH I HAVE GIVEN," that little is as much a subject of controversy as the main question in debate.

all of them, with one exception, there are several passages equally satisfactory with those which we shall quote in proof of the fact of the three orders in the ministry, and the authority of the Bishop over the other orders. In his epistle to the Trallians, he says: *
 “He that is within the altar is pure, but he that is without, i. e., that does anything without the Bishop, and Presbyters, and Deacons, is not pure in his conscience.”

Again, he says: “It is therefore necessary that as ye do, so without your Bishop, you should do nothing.” And as evidence that the Deacons, of whom Ignatius speaks, were not mere laymen, as we find at the present day, in non-episcopal churches; he says in this same epistle: † “The Deacons, also, as being the ministers of Jesus Christ, must, by all means, please all; for they are not the ministers of meat and drink, but of

* Epistle to Trallians, Sec. vii., Arch Bishop Wake's Translation.

† Epistle to Trallians — Sec. ii., Arch Bishop W's. Translation. Epistle to Ephesians — Sec. vi.

the Church of God." Like Philip, the Deacon, they had the high duty to preach and baptize.

In his epistle to the Ephesians, we have this strong passage: "For whomsoever the Master of the house sends to be over his household, we ought in like manner to receive him, as we would do him that sent him. It is, therefore, evident that we ought to look upon the Bishop, even as we would upon the Lord himself."

This may, at first, appear like extravagant language, but nothing more is conveyed in these words, than that we should look upon the Bishop, in his official capacity, as occupying the same position, or office, which Jesus held while upon earth as the visible head of the church.

And in his epistle to the Philadelphians, he says: * "Wherefore let it be your endeavor to partake all of the same holy eucharist; for there is but one flesh of our Lord Jesus

* Epistle to Philadelphians, Sec. iv, Arch Bishop W's. Translation.

Christ, and one cup in the unity of his blood, one altar, as also there is one Bishop, together with his Presbytery, and the Deacons, my fellow servants, that whatsoever ye do, ye may do it according to the will of God." Again, after enumerating the three orders in the ministry, he expressly says: * "Without these, there is no church." And we might go on, and quote ten fold more testimony, from the same author, equally clear and convincing. Does this look "like a *meagre* array of *meagre* proofs." Have we given you "dis-jointed sentences," or those of "doubtful import." Can there be any possibility of mistaking the meaning of Ignatius, or can we put any other construction upon the language we have quoted, than that it substantiates the fact of the three orders in the ministry, and that the Bishops were the highest in authority. † To the testimony of Ignatius, we may also

* Epistle to Trallians, Sec. iii, Arch Bishop W's. Translation.

† For an account of Ignatius, and for further extracts from his epistles, the reader is referred to appendix B, which he is especially requested to read.

add that of Polycarp, who lived during the life time of St. John, and to whom Ignatius addressed one of his epistles, as Bishop of Smyrna, and who, it is believed, was the *angel* of that church mentioned in the book of Revelation. Polycarp, in his letter to the Phillippians, endorses all that Ignatius wrote. In that letter, he says: "The epistles of Ignatius which he wrote unto us, together with what others of his have come to our hands, we have sent to you, * * * by which ye may be greatly profited."

Thus he has given his sanction to the clear and convincing testimony we have taken from Ignatius.

But we pass to notice the next witness, which is Irenæus, who was Bishop of Lyons, in France, and who was a disciple of Polycarp. In his argument against the heretics, to show that those who had been placed over the church, had taught no such doctrine; He says: "We can reckon up those whom the Apostles ordained to be Bishops in the several churches, and who they were that

succeeded them, down to our time. And had the Apostles known any hidden mysteries which they imparted to none but the perfect, as the heretics pretend, they would have committed them to those men to whom they committed the churches themselves; for they desired to have those in all things perfect and unreprouable, whom they left to be their successors, and to whom they committed the Apostolic authority." What proof can we desire more positive than this, that the Bishops were the successors of the Apostles, and invested with Apostolic authority? To the same effect speaks Tertullian, who clearly recognizes the three orders, and in the passage we now quote, distinctly asserts that the Bishops succeeded to the place of the Apostles. Tertullian was a Presbyter of Carthage, and lived at the same time with Irenæus. He says, speaking of the heretics: "Let them declare the series of their Bishops, so running down from the beginning, by successions, that that first Bishop may have one of the Apostles, or Apostolic men, for their

author and predecessor ; for in this manner the apostolic churches trace their origin ; as the church of the Smyrneans, having Polycarp, relates that he was placed with them by St. John ; as the church of the Romans tells of Clement, ordained by Peter. In like manner, also, the rest of them show that they have grafts of the Apostolic seed, who were appointed to the Bishopric by the Apostles. Let the heretics do anything like this."

We come now to the testimony of Cyprian. Cyprian was born about the close of the second century, and was consecrated Bishop of Carthage, A. D. 248. It is well said of him : " His lot was cast in troublous times, when to be a christian, was not so safe and easy as now. In his day, they who believed in the cross, bore it too ; and men not only trusted in its strength, as we profess to do, but felt its weight ; and this gives force to their testimony. *They* were something more than mere talkers, and when we hearken to their words, we feel, that we are in very truth listening to men, to whom it was given

in their day, to be the Lords chosen witnesses." *

He thus rebukes his Presbyters for assuming power which did not belong to them, during his absence: "I have long refrained myself, but it becomes me no longer to keep silence, for what danger have we not cause to apprehend from the anger of the Lord, when certain *Presbyters*, unmindful both of the gospel and of *their own station*, regarding neither the future judgement of the Lord, nor the Bishop now set over them, have ventured, in disdain of their rule, and with a boldness never attempted under any of our predecessors, to assume to themselves unlimited power."

And as to the fact that there were Deacons in the church, in his time, we have this testimony: "The Deacons ought to remember that the Lord chose Apostles, that is, Bishops and presidents; but after the Lord's ascent to heaven, the Apostles appointed Deacons for themselves, the ministers of their episcopacy and of the church."

* Marshall's Notes on Episcopacy.—Page 161.

The next witness we shall adduce, is Jerome, who lived in the fourth century, and who is the only writer to whom the opponents of Episcopacy can refer, with any show of proof. You will notice, my brethren, that he lived in the fourth century, *before* which time, it is *generally admitted*, even by our most unyielding opponents, that *Episcopacy universally* prevailed. The passage upon which they place the most stress, as you will perceive, when we make the quotation, is simply an expression of *opinion* on the part of St. Jerome. It is not his testimony as to the fact, whether in his day; Bishops were an order superior to the Presbyters, but the expression of his belief that very early in the church, it became necessary, to prevent schisms, to place *one* chosen from among the Presbyters, over the rest; that the whole care of the church should be committed to him." We will give you the passage: "The same therefore is a Presbyter, who also is a Bishop; for before, by the instigation of the devil, parties were formed in religion,

and it was said by the people, I am of Paul, and I of Apollos, and I of Cephas; the churches were governed by the council of Presbyters. But after some began to consider those he had baptized, as his own, not Christ's, it was decreed, throughout the whole world, that one be elected, who should be put over the rest of the Presbyters. * * *
By degrees, that every sprout of dissension might be rooted out, all the authority was conferred on *one* alone."

Now, it is an important matter to settle, if we can, from Jerome, at what time this change was introduced. "*By degrees*" (paulatim) is a very indefinite way of speaking, and as to the idea of time, which it conveys, it may extend over *months, or years, or centuries*. According to St. Jerome, as we understand his meaning, this change was made after a very *few* years, and during the life-time of the Apostles, and therefore, with their approval, and therefore, with the divine sanction. It was when the people said "I am of Paul, and I of Apollos, and

I of Cephas," and be it remembered, when the people said this, St. Paul was living. And that this construction is the true one, is evident from another passage of St. Jerome's in which he recognizes the change as equally early, where he says that "at Alexandria, from MARK, the *evangelist*, to Heraclas and Dionysius, the Bishops thereof, the Presbyters always named one, chosen from among them and placed in a higher degree — Bishop."

In all his other writings, Jerome distinctly sustains Episcopacy. We give you several extracts, as we find them quoted in Marshall's Notes on Episcopacy: "Abide in subjection to your *Bishop*, and regard him as the father of your soul." "What Aaron and his sons were, the same must we acknowledge the *Bishop* and his Presbyters to be." "What Aaron and his sons and the Levites were in the temple, the same let the Bishop, Presbyters, and Deacons, claim to be in the church." He speaks of one who had set himself against certain catholic usages: "I marvel that the holy Bishop, in whose Diocese

he is said to be a Presbyter, should *yield* to his madness, and not rather break with *his Apostolic rod*, with a rod of iron, this unprofitable vessel, and deliver him up to the destruction of the flesh, that his spirit may be saved." Again: "With us, Bishops occupy the place of the Apostles," and again, "Neither the power of wealth, nor the low estate of poverty, renders a *Bishop* either more or less distinguished; they are *all* the *successors of the Apostles*."

From these quotations you would hardly infer, my brethren, that St. Jerome was an advocate of parity, and an opponent of Episcopacy. We would not be very likely to find a Presbyterian writer putting the "*Apostolic rod*" in the hands of a Bishop, or asserting in behalf of Bishops, that they were *all* the successors of the Apostles." *

* We add two or three brief quotations furnished by a friend, from a latin copy of St. Jerome.

"With us, Bishops hold the rank of Apostles; with them, (Montani hæretici) the Bishop is third,"—Epistle to Marcella, Vol. iv Part second, page 65. "Bishop, Presbyter, and Deacon,

And we would here remark, in reference to the *right* of *Presbyters* to ordain, and which, we think we have proved by holy scripture, was entrusted to the Bishops alone, as the legitimate successors of the Apostles, such a thing does not appear to have been thought of, before the fourth century. I quote the argument of Dr. Cooke, from his work on Presbyterian Ordination: “Novatius, a Presbyter, having determined to form a separate church, in order to obtain the power of ordaining, which was indispensable to his success, inveigled three Bishops from a distant part of the country, into his house, and forced them to ordain him. If *Presbyters* had the power of *ordaining* from the commencement, and had only been deprived of

are not titles of honor, or merit, but of different offices.”—St. Jer. adv. Jovianianum.

In his work “*Adversus Luciferanos*,” Vol. iv, second part, page 295, dialogue between Orthodox and Lucifer.—“I do not deny that it is the custom of the church, for Bishops to go and invoke the Holy Spirit, by the imposition of hands, on such as were baptized by Presbyters and Deacons at a distance in the minor cities.”

it for a short time, (for Novatius lived in the middle of the third century,) why did he not claim his ancient right, instead of resorting to fraud and violence to obtain one?" It seems to me this argument is conclusive. If Presbyters ever had the right to ordain, and had exercised that right, it could not so soon have passed out of memory; there would have been some record of it in the history of the church. But it is time we were bringing this discourse to a close. We might go on, and quote authorities without number from the early fathers, but it would seem that those we have already adduced are sufficiently numerous and convincing. Before concluding, however, I cannot refrain from giving what I conceive to be a most important admission as to the *Episcopacy* of the early church. The Provincial Assembly of London, in the appendix to the "Jus Divinum Ministreim Anglicani," asks the question: "How long was it that the church of Christ was governed by the common council of Presbyters without a Bishop," to

which they answered: "Dr. Blondel, * a man of great learning and reading, undertakes in a large discourse, to make out, that before the year A. D. 140, there was not a Bishop set over Presbyters; to whose elaborate writings we refer the reader for further satisfaction in this particular." Here it is admitted by a very learned assembly of Presbyterian divines, that within *forty years* after the

* With reverence to the character of Blondel's testimony, we beg leave to refer the reader to the following extract from Bp. Horne's "Essays and thoughts on various subjects:"

"David Blondel's book is a magazine for the writers against Episcopacy. It was drawn up at the earnest request of the Westminster Assembly, particularly the Scots. It closed with words to this purpose: "By all that we have said to assert the rights of Presbyters, we do not intend to invalidate the ancient and Apostolical constitution of Episcopal pre-eminence; but we believe that wheresoever it is established conformably to the ancient canons, it must be carefully preserved; and wheresoever by some heat, or contention, or otherwise, it hath been put down or violated, it ought to be reverently restored." This raised a great clamor, and the conclusion was suppressed. On the report getting about, John Blondel then residing in London, wrote to his brother David, who acknowledged that it was true. See Dr. Moulin's letter to Durel, at the end of Bennet, on Joint Prayer.—Bp. Horne's "Complete Works," H. M. Onderdonk, first edition, page 93.

death of St. John, the last of the Apostles, Episcopacy became the form of church government. Surely, the *Presbyterian* form of government must have been essentially defective, which could admit an entire change in the organization of the church, in so short a time. The statement of Dr. Blondel makes altogether too heavy a draft on our credulity. I cannot believe that the Apostles, under the divine guidance, could have been instrumental in instituting an organization which was so soon to yield to a system of man's devising. And it hardly seems credible, did we not know the strength of early education and prejudice, that men of such acknowledged wisdom and learning, as those who composed this assembly, could for a moment admit the reasonableness of such a statement. But the strangest of all, my brethren, is, that so great a change could have been made; a change effecting the essential constitution of the church, and within the short space of forty years, and not a record of this astonishing revolution be found upon a single page

of our ecclesiastical history. "Says Bishop Griswold, in a sermon upon 'The Apostolic Office,' it is often *affirmed*, but has never been *proved*, that the ministers of Christ, were, at first, all of one grade, and that the Bishops usurped the authority which it is acknowledged, they in the early ages possessed. But this is absurd, and altogether incredible. It is absurd to suppose that those now called Bishops made such a change — because, if the government of the church was left by the Apostles, in the hands of Presbyters, they, the *Presbyters*, must have made the change. On this supposition, there were no Bishops to abuse power, *the Presbyters usurped the authority, and made the change*. If a thing so strange and wicked, was done at all, it was done by *Presbyterians*, or *Congregationalists*. Those who advance this position, virtually say, that within one or two centuries, at most, after the government was put into their hands, they *all*, in *every* country, agreed in changing it to what Christ never intended. They certainly do very little honor to that

mode of church government, by supposing it so defective and inefficient as to be so soon relinquished.

It must, too, be difficult for us to believe, that in the first three centuries men should have been ambitious of the Episcopate, when its worldly advantages were so small, and its sacrifices and perils so great. Martyrdom, in those ages, might almost be considered as annexed to a bishopric. The general practice of the persecutors, was to smite the *shepherd*, that the sheep might be scattered; the Bishop was usually the first led to torture, and to death. How can we, in reason, believe that under such circumstances, so great a change should be made in the government of the church? that the holy martyrs of that time which truly 'tried mens' souls,' should either attempt, or desire, to alter the institutions of Christ? And had such a change, by some churches been attempted, it seems morally impossible that it should have become *general*. And yet, we *are sure* that Episcopacy was general from a very early period,

down to the Reformation. Were we to admit that so great and material a change was made in our religion without being recorded in history, we might well fear that other great changes were also made; that even the scriptures were altered. If all the churches would agree in corrupting one part, why not in corrupting another part? In any part of the first three centuries, it would have been as difficult to produce such a change as it would be in our day. And to me, certainly, such a change, so silent, so peaceable, and so general, without opposition, or any historical record, is a *moral impossibility*."

In the words of that distinguished divine, Chillingworth, "When I shall see, therefore, all the fables in the metamorphosis, acted and proved true stories; when I shall see all the democracies and aristocracies in the world, lie down and sleep, and awake into monarchies, then, will I begin to *believe* that Presbyterial government having continued in the church during the Apostles times, should *presently after, against* the Apostles doctrine

and the will of Christ, be whirled about like a scene in a mask, and transformed into Episcopacy. In the mean time, while these things remain thus incredible, and in human reason, impossible, I hope I shall have leave to conclude thus: Episcopal government is *acknowledged* to have been universally received *presently after* the Apostles times. Between the Apostles times, and this *presently after*, there was not time enough *for*, nor *possibility of*, so great an alteration. And therefore, there was no such great alteration as is pretended; and therefore, Episcopacy being confessed to be so *ancient* and *catholic*, must be *granted* also to be *Apostolic*." And thus, my brethren, did it *continue* for 1500 years, the only form of church government, till the days of the reformation, when Calvin, and other reformers on the Continent, driven, no doubt, as they honestly supposed, by necessity, ventured to change it.* We would not impugn their motives; they, were

* For Calvin's views of Episcopacy, and his efforts to secure it, see Appendix C.

many of them great and good men, but alas, under a grievous mistake, with rude hands they sundered the unity of the church, and ever since, she has suffered from the countless evils of schism. What may be the ultimate result, of this departure from the unity of the church, God only knows. It is *His* province and prerogative, to bring good out of evil. Let us not therefore, despond, but let our hearts go out in gratitude to Him, that *we* are permitted, unworthy as we are, to be members of Christ's body, which is his church; and let it be our earnest prayer, that "all who profess and call themselves christians, may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life."

The first part of the book is devoted to a general history of the world from the beginning of time to the present day. The author discusses the various civilizations that have flourished on the earth, from the ancient Egyptians and Greeks to the modern nations of the world. He traces the progress of human knowledge and the development of the arts and sciences. The second part of the book is a detailed account of the history of the British Empire, from its beginnings in the sixteenth century to its present extent. The author describes the various colonies and territories that have been acquired by Great Britain, and the manner in which they have been governed. He also discusses the political and military events that have shaped the history of the empire. The third part of the book is a history of the world from the year 1800 to the present. The author discusses the various revolutions and wars that have taken place, and the progress of the human race towards a more just and peaceful world. The book is written in a clear and concise style, and is well illustrated with maps and diagrams. It is a valuable work for anyone interested in the history of the world.

THE APOSTOLIC SUCCESSION

OF

THE CHURCH.

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THE SUCCESSION OF THE CHURCH.

“PROVE ALL THINGS — HOLD FAST THAT WHICH IS GOOD.” — *1st. Thess.* v : 21.

We have endeavoured to lay before you, as succinctly and clearly as we could, what the church claims for her ministry, and the authority from Holy Scripture and antiquity, upon which she builds her claims. We have not the self complacency to believe, that all who have heard have been *convinced*; but we trust, that it has not been without profit *thus far* to *many*, who were anxious to learn as churchmen, what are the *grounds* of the church's claim; and it may be, that it has excited the attention of some, who may be prompted to pursue the investigation. To my mind, the question is one so clear, and easy of solution, that I never sit

down to review its discussion, without increasing wonder and amazement that there could be any division among Christians, as to where the visible Church of Christ is to be found in its integrity, or who are its authorized ministers. But, when men have once departed from the truth, and identified themselves with erroneous doctrines and practices, it is hard to bring them back. Their children grow up *nursing* the error; their early prepossessions *link* them to it; and it is cherished with filial reverence, as an *heir loom* in the family from generation to generation. And this is *peculiarly* the case with reference to *religious* opinions. When, therefore, we take *this* view of the subject, we *cease* to wonder that the strong claims of the church are set aside; and that, in the face of *her clear and convincing* arguments, men can still cleave, with unyielding pertinacity, to their preconceived opinions. But despite these obstacles, the *duty* of her ministers is plain, and the *motive* more urgent, to present the claims of the church. The obstacles are not *irresistible*, and some good may be accom-

plished, if not in winning over opponents, at least in confirming the wavering, and in guiding the doubting aright; and *especially* is this a duty when the church is assailed, and her doctrines derided.

We think we have established, in our preceding discourses upon the authority of Scripture and the ancient fathers, the *fact*, that there were three orders of ministers in the church, distinguished by a gradation of rights and powers; that these were known, immediately after the Apostolic age, by their respective names of Bishops, Priests or Presbyters, and Deacons, and that the *Bishops* alone succeeded to the apostolic office, being alone empowered, as were Timothy and Titus, to perpetuate the ministry, and rule and govern the church. It follows, therefore, that all who claim to act as the ministers of Jesus Christ in His church, either as a Bishop, Presbyter, or Deacon, must have a verifiable commission from those who were empowered to bestow it; (that is,) must be episcopally consecrated or ordained. There is no escaping

from such a requisition, unless we deny the *divine right* of the ministry altogether, and assume the position, that Christ left His church without any authorised rulers, to be moulded and governed by the caprice of men. *This* position few dare assume. We have shown in a former discourse, that the reverse of it is strongly maintained in the Presbyterian Confession of Faith. It is there expressly asserted, that * “The Lord Jesus, as King and Head of His Church, hath therein appointed a government in the hand of church officers;” and again, speaking of the church, † “Unto this catholic visible body, Christ has given the ministry.” This is the *only true doctrine*. If the ministry be *not* instituted by Christ, we see not from what source it can come. It was well argued by the learned divine, William Law, in his Letter to Bishop Hoadley, “It is a plain and obvious truth, that no man, or number of men, considered *as such*, can any more *make* a Priest, or com-

* Presbyterian Confession of Faith, xxv. 2.

† Presbyterian Confession of Faith, xxv. 3.

mission a person to officiate in Christ's name, than he can enlarge the means of grace, or add a *new sacrament*, for the conveyance of spiritual advantages. * The ministers of Christ are as much *positive ordinances* as the sacraments; and we might as well think that sacraments, not instituted by Him might be means of grace, as those pass for His ministers, who have no *authority* from *Him*." If, then, (as is clearly apparent,) the authority of Christ is necessary to the ministry, the question occurs, how is such authority at the *present age* of the church to be verified? We answer, solely from the fact of an *uninterrupted succession* of ordainers from the Apostles. For, if the succession be once broken, people must either go into the ministry of their own accord, or be sent by such as have no more power to send others than to go themselves. Again, in the language of the author we have just quoted, * "All things are either in common in the church of Christ, or they are not. If

* Law's First Letter to Bp. Hoadley.

they *are*, then every one may preach, baptize, or ordain. If all things are not thus common, but the administration of the sacraments and ordination, &c., are offices appropriated to particular persons; then, I desire to know, how in this present age, or in any other since the Apostles, Christians can *know* their respective duties, or what they may or may not do with the several acts of church communion, if *there be no uninterrupted succession* of authorized persons from Christ; for until authority from *Christ* appears to make a *difference* between them, we are all alike, and any one may officiate as well as another." It seems to me, this reasoning is unanswerable, and that there is no escape from his conclusion: that if there *be* no uninterrupted succession, then there *are* no authorized ministers from Christ.

Here we might safely leave the question, fully believing the argument unanswerable, and the conclusion past all gainsaying. But before adducing any *further* positive proofs in support of the doctrine we are advocating,

we may *as well here* notice some of the objections usually alledged against it.

It is asked, "What Bishop can be *sure* that he and his predecessors in the same line have always been duly consecrated, or what Presbyter, that he was ordained by a Bishop who had a *right* to ordain?" And again, "It is inconceivable that any one, even moderately acquainted with history, can feel any approach to certainty, that amidst all this confusion and corruption, every requisite form, was in every instance, strictly adhered to; and that no one, not duly consecrated or ordained, was admitted to sacred offices." Now, my brethren, all this may appear very formidable to the mere *worldly philosopher*, who should set himself coolly to work, to calculate the *chances* of a break in the succession of a divinely appointed ministry. and *one*, which, from the very terms of its commission, (as we shall soon notice,) necessarily implied a *perpetually successive* ministry. To such a mere calculator of chances, it *might* seem inconceivable, that during the long

thraldom of the Church, amid the superstition of the dark ages, not a link in the bright chain, which binds the ministry of the present day, through the Apostles, to Christ, should be broken.

But, to the humble believer in a superintending Providence, and to him who is accustomed to take God at His word, and to rely, with unfaltering trust, upon His promise, it is no matter of wonder, that the gates of hell have *not* prevailed against his church; but that she now exists entire, with her doctrines uncorrupted, her *ministry* rightfully commissioned, and her sacraments duly administered. To *him* it would be cause for amazement and alarm, if there was even a *seeming ground* for the objection, that *this might not* be so. No, my brethren, the *fact* of the Apostolic succession, rests upon a basis *immovable* as the everlasting hills; for we have the unfaltering *promise* of our blessed Lord, addressed to the Apostles, "*Lo, I am with you always, even unto the end of the world.*" This promise was expressly made to the

Apostles, to those whom Christ had just entrusted with a commission to preach the gospel, baptize in His name, and rule in His Church ; and it contains a clear and unequivocal declaration, that they should *always* be *succeeded* by others in the same office.

His being with them to the *end* of the world, *necessarily* implies this, for the *Apostles* soon died ; and how is it *possible* for the promise to be fulfilled, unless it be by being with their *successors* in the gospel ministry. The promise then, *must* refer to the *office* with which they then were entrusted. Says the learned Dr. Mason, a Presbyterian divine, upon the words we have quoted, in connection with the command : “ Go ye therefore and teach all nations,” &c. : * “ That this command and promise, though *immediately* addressed, were not limited to the *Apostles*, is so obvious, as almost to shame an argument. But since we are sometimes required to *prove* that *two and two* make *four*, we remark : first, That as the command

* Dr. Mason's Works, second Vol. pages 467, 468.

is to teach all nations, it must be spread as far, and last as long as nations shall be found. Second, That as the Apostles were shortly to put off this tabernacle, the command could not *possibly* be fulfilled by *them*, it runs parallel with the existence of nations. It must therefore be executed by others in every age, who are to carry on the work which the Apostles began, and who by the very terms of the commandment, are *identified* with them, in the general spirit of their commission, which is, to preach the doctrines, enforce the precepts, and administer the ordinances of Jesus Christ. Third, That the promise, 'I am with you even unto the end of the world,' can not without palpable absurdity be restricted to the persons, nor the day of the Apostles. The *promise* then, as well as the precept, reaches to the end of time, and like the precept, embraces a *successive ministry*, to whom our Lord Jesus Christ has engaged the continuance of His presence." I see not then, my dear brethren, how we can deny the *fact* of an uninterrupted

succession, without charging Christ with falsifying His word. I say not, that those who deny it, have the remotest idea of such a consequence. God forbid that I should ; but let me ask, does not the denial *necessarily involve* this ? In the promise we have quoted, Christ has pledged Himself to *continue* the ministry, but how can it, be continued, save through those with whom He has entrusted the necessary authority ? and if any link in the succession of these be broken, does not His promise fail ? Upon this *promise*, then, would I take my stand, and receive with *implicit confidence* the fact, that there *is*, and *always has been*, in the church, a ministry derived through *succession*, from Christ Himself ; ‘let God be true, but every man a liar.’”

Upon this same point Bishop DeLancey thus ably argues, in a sermon entitled “The Faithful Bishop :”

IV. “A still further objection to our reasoning and facts connected with Episcopacy, is the alledged *uncertainty* of the *succession* of Bishops. Our answer is, that

the promise of perpetuity is from the lips of Him who has explicitly declared that His words shall not fail. 'As my Father hath sent Me, even so send I you.' 'Lo, I am with you alway, even unto the end of the world.' The same power which has preserved the scriptures true, through the successive copies and editions, amidst the distractions of persecution, the perversities of ignorance, and the distortions of heresy, and schism, so that at this moment, the pure word of God can be ascertained, is fully adequate to the faithful preservation of the ministry. There is no inherent impossibility in the case, forbidding a belief in a succession of validly commissioned ministers, any more than in the hereditary perpetuation of the Jewish priesthood, in the line of Aaron, or the securing of the kingdom of Judah, to the posterity of David, or the continued preservation of the descendants of Jonadab, to the son of Rechab, according to the declaration of Jehovah. Nor is the improbability stronger in the one case than in the other. It is not to human planning,

but to divine interposition, that we appeal. The promise is from Him whose power is adequate to its fulfillment. Throwing out of view the long line of historically ascertained successions in many Dioceses; throwing out of view the fact, that for centuries, consecrations to the office were by the hands of not less than three Bishops, thus affording a three fold security for the validity of every act; and throwing out of view the fact, that an unbroken line of occupants of a particular diocese, and that therefore a break in the line of occupants is not a break in the line of valid commissioners; throwing, I say, all these facts, which greatly diminish the improbability of the case, out of view, we may still repose with unshaken confidence, on the ability of the promisor to fulfil his pledge, and as fairly urge it, as proof to the faith of christian men, as any declaration which has fallen from His holy lips. The Apostolic succession, that is, a succession of consecrators, is not a chain composed throughout of single links, but, from the nature of it, of interwoven and

complicated strands, so that the break of one link is far from dissevering the chain. It is the clustered pillar of the church of Christ."

There are one or two objections to this doctrine, which Bishop McIlvaine has ably noticed in an eloquent sermon preached at the consecration of Bishop Polk. One is, that the claim is arrogant: "Whether it be arrogant or not," says the Bishop, "depends entirely upon whether it be true. Nothing is so humble and unpretending as truth. Did any one claim to have succeeded to the personal distinctions and endowments, the *inspiration*, and *divers miraculous gifts*, by which the Apostles were qualified for their *extraordinary* circumstances, he would indeed be chargeable with arrogant presumption; because concerning these things, there was no promise of the Lord, that they should continue in the church to the end of the world. But in relation to the *office* of the Apostles, there is the plainest promise of such continuance, and consequently, however the assertion may sound, it must be true,

that some where in the church at this time, there are office-bearers, either Bishops, Presbyters, or Deacons, who *severally*, and in virtue of their office, are successors of the Apostles, occupying individually, just that relation to the present Church, that the Apostles, by virtue of the essential features of their office, sustained individually to the church of their days. The prejudice that arises against such an idea, will not bear a moments reflection. If it spring from a comparison as to *personal character*, and *fitness* of the modern successors in the chain, be it remembered that *Judas Iscariot* was numbered with the Apostles, and Judas was a *traitor*."

If the prejudice arise from the consideration, that the *commencement* of the *Apostolic office*, was miraculous, that it was under the immediate and extraordinary designation of the Son of God, whereas the continuation of the gospel ministry, is by the ordination of men, an ordinary designation by fallible instruments; we answer, by referring you to the analogy between the new creation, and the old, in

regard to origin and succession. The *beginning* of the grass of the field was miraculous; by the *instant* and immediate mandate of God. It was created in full maturity; but its succession was provided for by no such measure. The grass, and the herb, and the fruit tree, were furnished with the means of a succession, by the ordinary laws; each having seed in itself after its kind. Thus also with man. The head of the human race was created by the immediate hand of God, but the succession from that moment to the end of time, was provided for by the laws of ordinary nature. But we hold it to be no arrogance to say of any man, though the lowest of his kind, that he has *succeeded* to the nature of the miraculously created first man. * * * I know not that the man or the herb, is any less a man or an herb or any the less descended from the miraculous beginning of the creation, because the laws of growth were but ordinary, and the intermediate agency of production was but human.

And so I know not that a minister of

the gospel is any the less a successor of the Apostles, because instead of receiving his authority, like them, immediately from Christ, it has come to him by the intermediate communication of a chain fastened at its beginning upon the throne of God, and preserved as inviolate as the line of the descent of Adam, or the succession of seed time and harvest, of day and night, of summer and winter. * * * *

The beginning of every institution of God, must of necessity be extraordinary; its regular continuance, ordinary. So with the course of Providence in all its branches. What is *now* an ordinary providence, was once an extraordinary. What began with miracle, is continued by laws of familiar nature. And so it is with the ministry of the gospel. What was *created* by the direct ordination of God, is propagated and continued by the authorized ordination of men. "Its seed is in itself, after its kind," and at every step of the succession, it is precisely the same ministry, and just as much of God,

sanctioned by His authority and sustained by His power, as if it had been received from the laying on of the hands of Christ Himself. And so with the office of the Apostles. It was the *promise* of Christ the Lord, that it should continue to the end of the world. It is not more sure, that sun and moon, seed time and harvest, will continue to the end of the world; and though its succession be now in the hands of very feeble and fallible men; of men unspeakably inferior to the Apostles in personal and official qualifications; yea, though many Iscariots be found under its awful responsibilities, the *integrity* of the *office*, as essentially *identical* with that of the Apostles, is in *no wise* affected."

But we are told that the succession *has* been broken, and to support this, many have labored to prove that the *Popes* of Rome have not all been regularly consecrated, and have asserted, that if this *one* point were established, the claims of the "fabled succession must fall to the ground." *Now*, we are willing that such disputants, should carry off

all the laurels they *think* they have won. For their satisfaction, we would admit that they have dethroned the Pope, or left him as a *usurper* in his seat. It is not our province to defend his rights. We are under no allegiance to the triple crown, and must leave him to guard for himself the high prerogatives he claims. The authority for our ministry is *not* derived through the Pope. It matters not to us, so far as the validity of our succession is concerned, whether or not, the papal see has been disgraced by the presidency of an infamous woman, such as Pope Joan, or of a mere senseless child, like Octavius, son of Aberic II.* It is not the fact, says Bishop Ravenscroft, that the succession of any Protestant Episcopal church is derived through the person or Bishop of Rome. Perhaps not a single Bishop who reformed from Popery in the 16th Century, received his consecration by the imposition of the Pope's hands. Perhaps not one in a hundred of the existing

* We would not wish to be understood as denying the Romish succession.

Bishops in the Latin or Western churches, during any Pontificate, from the rise of Popery, were thus consecrated. With respect to the succession of the British church in particular, so far as that flows through the Western church, we *know* that the Bishop of Rome had little or nothing to do with it, up to the seventh century. It was an independent Apostolic church, under its own Bishops; its connection with the church of Rome, commenced with Augustine, who was consecrated the first Archbishop of Canterbury, not by the Bishop of Rome, but by the Bishop of Arles, in France, early in the seventh century."

And as to the childish assertion, that the chain of succession was broken in the reign of Henry VIII, and that, in the language of our opponents, through this *vile layman*, the succession must come; we can only wonder at the ignorance which dare venture it.

What! does it follow because king Henry usurped the right over the Bishops, and would not suffer them to ordain only such

as he approved, that, therefore, *he* exercised the power of *ordination*; and that those who were regularly ordained by lawful Bishops, were, in fact, ordained by the king himself? Are we not justified in branding such an assertion, founded upon such reasoning, as childish in the extreme? But it is unnecessary to waste any more time upon such objections.

Let us now briefly trace the *fact* of the Apostolic succession, as it has come down to us through the line of Bishops, whom we have shown were the only legitimate successors of the Apostles. We have *proved* that they *had* successors, as in the case of Timothy and Titus, and also in that of the angels of the seven churches in Asia. But we have omitted one instance particularly worthy of note, which was the *first* in the line of succession; to which we would now briefly call your attention. We allude to the case of Matthias. And we do this, not only because it furnishes *incontrovertible* proof that the Apostles were to have successors, but especially

because plain as is the proof, it has yet been denied, by a recent opponent of Episcopacy, and the denial advocated upon grounds, which, to my humble judgment, if allowed, would shake the very foundations of our faith in the revealed will of God. I give you the passage to which I refer: * “Matthias, who through the *hasty zeal* of Peter, was chosen by lot to fill the place of Judas, we have no reason to think was ever recognized by God, or known in the church as an Apostle, and that he never was, is a fair presumption from the the fact, that the *broken number* Christ Himself supplied by the miraculous conversion and consecration of St. Paul.” What, my brethren, is the purport and tendency of an assertion like this? An infidel reads it, and what is his conclusion? Why, he replies, *I* will acknowledge the Bible, if you will allow me to receive only as much as I conceive to be *worthy* of inspiration, and reject what seems *trifling*, or positively

* Dr Thompson's. Sermon.— Page 29.

erroneous. If I can attribute to *hasty zeal*, what I think so, without being obliged to find any express disapproval of it in the context, I can readily see, that there is all the scope I ask for my reason. I object to the Bible, because you ask me to *believe* everything it reveals, however *incomprehensible*, or apparently unreasonable it may seem to be. If you will allow me my discretion, to receive what I choose and reject what I choose, why I have no doubt I should find much in the Bible I should like." And after taking such a liberty as in the passage we have quoted, *how*, let me ask, could the christian reply? Would he not be placed in a most uncomfortable dilemma?

But let us, my brethren, refer to the history of this solemn transaction, and see if we can find any warrant for the charge of *hasty zeal*, with which it has been publicly branded. The context, shows that there were one hundred and twenty disciples present, of whom the ten Apostles, beside Peter, *composed* a part. As the warrant for the act they were

were about to perform, St. Peter quotes a clear prophecy from the book of Psalms: "For it is written in the book of Psalms: 'Let his habitation be desolate, and let no man dwell therein; and his Bishopric let another take.'" "And they appointed two: Joseph, called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said: Thou Lord, which knowest the hearts of all men, show whether of these two, thou hast chosen, that he may take part of this ministry and *Apostleship*, from which Judas, by transgression fell, that he might go to his own place. And they gave forth their lots, and the lot fell upon Matthias, and he was numbered with the eleven Apostles." Brethren, I have given you from the sacred record, the full history of this transaction, and tell me, where is the evidence of "*hasty zeal?*" Where is the least intimation, that the whole, or any part of this solemn act, received the marks of the divine displeasure? We can but regard such a charge, as a *desperate shift* to clear away what must have been regarded as a difficulty of no

trifling character; but God forbid, that in meeting such difficulties, we should ever impair the integrity, or pervert the meaning of the sacred record. Upon the history of this event, Matthew Henry, an eminent Presbyterian divine, in his commentary on Acts 1: 25-26, says: "Therefore care was taken, before the descent of the Holy Spirit, to fill up the vacancy, which now we have the account of the doing of—*our Lord Jesus probably having given directions about it* among other things which he spake, pertaining to the kingdom of God." Upon this case of Matthias, Bishop McCoskry has some excellent remarks in an able sermon entitled "Episcopal Bishops, the successors of the Apostles," from which we make a brief extract. * "They, the Apostles, could not err in a matter which would forever after give character to the government of the church of Christ. The Spirit of Christ had been promised to guide them into all truth, and to keep them from

* Bp. McCoskry's Sermon.—Page 27.

every error in discharging their official duties. If this be not admitted, and this act of the Apostles considered as *unauthorized*, we must come, necessarily to these two conclusions : that there cannot be implicit reliance *placed* upon *any one* of their acts ; and next, that St. Luke, the writer of the Acts of the Apostles, could not have written under the inspiration of the Spirit, or he would never have recorded an unwarrantable act, and palmed it off on the christian world, as authorized. It was his duty to have mentioned that the Apostles acted unadvisedly, and that they had no right to transfer the authority which they received from the Saviour. For his *silence*, and of course his *implied* recognition of this act as *authorized*, has led to the continuance of this very office with all its ordinary powers, from that time down to the present hour."

Can there be any doubt then, my brethren, that this act was done by the Apostles, under the guidance of the Holy Spirit ; and hence, that it was designed as a clear and unequi-

vocal *precedent*, that the Apostolic office, through their hands, was to be transmitted from one to another, as the wants of the rapidly increasing church should require ministers and rulers? We conceive, this transaction of itself, had the gospel history here closed, would have sufficiently indicated the *purpose* of the Great Head of the church, as to the perpetuation of the Apostolic office. Recall again its history. The object of the proceeding on the part of the Apostles and Disciples, *as is expressly stated*, is, to select *one* to take part of the "*ministry and Apostleship*, from which Judas by transgression fell." This ministry and Apostleship, then, *can* be shared by *others* than the original twelve; and *further*, they have a right to fill the place, and appoint a successor. Remember, too, *this* is not the act of *one*. *All* the Apostles are assembled, and it is their first official act, after the ascension of their Master. But are we told, they had not *yet* received the gift of the Holy Ghost, and were not, therefore, *qualified* to act in a matter of so much moment.

The *fact* that they *did* act, and that we are not told that the act was unauthorised, is a sufficient answer to this. But we assert, that they *had* received the Holy Ghost; for before the ascension of their Master, when he conferred upon them their last commission, we are told, "He breathed on them, and said, receive ye the Holy Ghost." It is true, they had not yet received the Pentacostal gift of tongues, which was to qualify them for proclaiming in all languages the glad tidings of salvation. Such a gift was not necessary for the act we are now considering; but, as we have shown, the Holy Spirit they *had* received, and in the needed measure, to guide them in their official acts. And as for the *assertion*, that St. Paul was chosen to make good the *broken number*, * we ask for the proof; we ask

* The distinguished Dr Mason, one of the most acute and learned divines of which the Presbyterians in this or any other country can boast, in an able treatise on the "Consideration of Lots," holds this language, "There cannot be a happier elucidation of the right manner of applying the Lot, than the example of the Apostles at the election of a colleague to fill the place of Judas. They knew that an Apostle could be chosen only by the immediate

for the least intimation from St. Paul *himself*, in any of his epistles, or in any portion of the gospel history, that he was called to the

act of their Master in heaven. They knew, however, that he must have certain qualifications, which Peter mentioned. They looked round among their brethren, and found two thus qualified. They had gone as far as they could go, in fixing upon the man by ascertained rules, and an insuperable difficulty presenting itself, in the circumstance of two answering the general description, while only one was wanted, they refer the decision to their ascended Lord. Having set the candidates before Him, they prayed, and said, "Thou, Lord," &c. The decision was received with profound submission, AS THE DECISION OF THE LORD JESUS HIMSELF. NOT A SOUL DISPUTED IT; NOT A WHISPER WAS HEARD OF DISCONTENT OR DOUBT."—1st. Vol. Dr Mason's Complete Works, page 525. Dr Barnes, in his controversy with Bp. H. U. Underdonk, also recognises the Apostleship of Matthias. "The first case is that of Matthias. He was an Apostle in the STRICT, PROPER sense, because he was CHOSEN to be a "witness" of the resurrection of the Saviour."—Review — Episcopacy tested by Scripture, page 67. "There were certainly in all fourteen Apostles;"—Dr Barnes' "Review — Answer to a Review of Episcopacy tested by Scripture," page 147.

The following note has been furnished by a friend :

In addition to what is said above, it would be well to reflect, that the "Acts of the Apostles were written by St. Luke long after this event transpired, and that the Apostles lived many years subsequent to the appointment of Matthias. Why, if it were a RASH ACT, did they not reconsider their precipitate action, especially after the day of Pentecost? Would it not have been well for St. Paul, (who, it is pretended, was appointed by our Lord to fill

Apostleship for this purpose. Have we not then good reason to conclude that Matthias forms the *first* link in the chain of Apostolic succession, which binds the *ministry* of which he took *part*, to *Christ*, the ultimate source of all our authority? And with reference to the *preservation* of the succession, we remark, great care was exercised in the first ages of the church. In the epistle of Clement, to the Corinthians, whom St. Paul styles his fellow laborer, we have this remarkable passage :
 * “So likewise, our Apostles knew by our Lord Jesus Christ, that contentions should

the place of Judas,) to have reprov'd his elder brethren, and denounc'd St. Peter in particular for his precipitancy in thus presuming to appoint Matthias, when they should have waited for him?

The early Christians might also be supposed to have been able to discover this rashness, and reject Matthias.

The Christians, in some ONE of the ages which have interven'd, (it would seem,) OUGHT to have discover'd this rash act of the Apostles — but have they? Is it not the discovery of the nineteenth century, and is it not the highest presumption and profanity?

W. S.

* St. Clement's first epistle to the Corinthians, Sec. xlv, Archbishop Wake's translation.

arise on account of the ministry. And therefore having a perfect foreknowledge of this, they appointed persons as we have before said, and then gave a direction in what manner, when they should die, other chosen and approved men should succeed in their ministry." It would seem from these words that the Apostles were favored with a special revelation from their Master, to enable them to guard against contentions about the ministry, and that in consequence, they appointed persons to the Apostolic office, and regulated the manner in which others should succeed them.

And as to the manner of their choice and ordination, we have this account, as given by Dr. Barrow, in his unanswerable "Treatise of the Popes' Supremacy:" * "Afterward, when the faith was diffused through many provinces, that churches grew thick and close, the general practice was this: the neighbor Bishops, being advertised of a vacancy or want of a

* Barrow's Popes' Supremacy.—Page 328, first Am. ed.

Bishop, did convene at the place ; then in the congregation, the clergy of the place did propound a person, yielding their attestation to his fitness for the charge ; which the people hearing, did give their suffrages, accepting him, if no weighty cause was objected against him ; or refusing him, if such cause did appear ; then upon such recommendation and acceptance, the Bishops present did adjoin their approbation and consent ; then by their devotions, and solemn laying on of their hands, they did ordain, or consecrate him to the function." Of this course most commonly practiced in his times, we have divers plain testimonies in St. Cyprian, the best author extant, concerning these matters of ancient discipline ; (and remember, my brethren, St. Cyprian lived only about 150 years after St. John.) "For which reason," saith he, "that from *divine tradition*, and *Apostolical* observation, is to be observed and held, which also is with us, and almost through all provinces, kept ; that for duly celebrating ordinations unto that people, for whom a

Bishop is ordained, all the neighboring Bishops of the same province or people, should resort ; and a Bishop should be chosen, the people being present, which most fully knoweth the life of each one, and hath from his conversation, a thorough insight into his practice ; the which we see done with you, in the ordination of our colleague, Sabinus, that by the suffrage of all the fraternity, and by the judgment of all the Bishops, which had assembled in the presence, and had sent letters to you about him, the Bishopric should be deferred to him.”

We see from this extract, that the utmost precaution was used in the choice of Bishops, and that their consecration was attended by a *number* of their compeers, and done, also, in the most public manner ; so that there could be no lack of evidence to the fact of their regular initiation into the highest grade of the ministry. The ancient canons were particularly full and explicit as to the mode of ordination, and especially that of Bishops, by providing that none should be

ordained, except in extraordinary cases, by less than three Bishops of the same province. That strange Bishops should not be admitted to join with those of the province, on such occasions, but those only who were neighbors, and well known, and the validity of whose orders were not disputed. So well authenticated were such consecrations, and so scrupulously did they observe the order of succession in the several dioceses, that we find Irenæus, in the second century, appealing to the succession of Bishops as an argument against the heretics, propounding it as the surest way to orthodoxy in the christian faith, to follow those who descended in a direct line from the Apostles. He says: "We can reckon up those who were ordained to be Bishops in the several churches, and who they were that *succeeded* them, down to our times." He then adds: "because it would be endless to enumerate the succession of Bishops in all the churches, we would instance that of Rome," in which he tells us "Linus was ordained the first Bishop, by St. Peter

and St. Paul; the next was Anacletus, and after him, Clemens, and so on, to Eleutherius, who was the twelfth from the Apostles, and who filled the Episcopal chair, when Irenæus wrote.

In Eusebius, who lived in the third century, we have exact and most authentic catalogues of the Bishops in some of the principal cities of the Roman empire, from the Apostles down to his own time, and so confirmed by the writings of the primitive fathers, that we might, with as much show of reason, call in question the succession of Roman Emperors, from Julius Cæsar, or the succession of kings, in any other country. The care which was taken in the early churches, to preserve inviolate the succession has been always maintained in churches Episcopally constituted, and there are in existence now, catalogues of Bishops, from the year of our Lord, 1850, to the age of the Apostles.

The *presumptive* evidence is altogether in favor of Episcopacy, as it plainly rests upon

our opponents who *deny* the integrity of the catalogue thus preserved and handed down, to show *when and how* this chain has been broken. This, we boldly assert, has never been done, and *this*, we most firmly believe, *cannot* be done. For three centuries, the learning and ingenuity of our opponents have been exerted for this purpose in vain.

Says Bishop Ravenscroft: "That Bishops were found in all the branches of the church of Christ, without exception, before the reformation, is 'prima facie' evidence that such were the chief officers of the church from the beginning; nor can this testimony be overthrown, otherwise than by sufficient proof of the fact, that at some *particular time*, the church was constituted on some other principles than that of Episcopal rule. Suppose, then, it be admitted, that some of the smaller branches of the churches are unable to show the succession of their particular Bishops and Apostles, yet if the majority, especially the larger, more noted ones, such as Rome, Antioch, and Alexandria, and other once

famous churches, are able to do this, it is sufficient proof for all the rest, *because* they all stand upon the same authority, and are all derived in the same manner; and it rests with those who deny the succession, to assign the breach, and prove it by sufficient testimony; it being the dictate of reason and common sense, as well as a maxim of law, that if I am in possession, my title is to be held good, until, by proper evidence, it is shown to be unfounded. In such a case, *asserting* a *defect* in title, is nothing to the purpose, nor will the most *specious assumptions*, or *ingenious reasonings* avail anything, in the absence of facts sufficiently proved.

Before concluding, we design to give you a *very brief* synopsis of the succession of the American Episcopate. There is distinct evidence that the gospel was preached in the British Islands by some of the Apostles; whether by St. Paul, is not absolutely certain. A number of the early fathers bear unequivocal testimony to this fact. The church in Great Britain, then, was an independent, Apostolic

church, having no connection, in its original institution, with the church of Rome. Like the church at Jerusalem, Antioch, &c., it stood by itself on the foundation of the Apostles. *This* church, in its earliest records, we find with the *three* orders in the ministry. At the council of Arles, in France, held A. D. 314, *she* was represented by a number of Bishops, and from that time, we have her history, lengthening her cords and strengthening her stakes, unmolested by foreign interference, till the latter part of the sixth century, when Augustine came, as an emissary from the Pope, to make her a subject of the papal see. But this was never fully consummated. "The church of Britain has never yet been *canonically* under the jurisdiction of the church of Rome." Nor was the line of succession in any way infringed upon by the Popes. Her Bishops continued to ordain, whose orders were derived in an unbroken chain, back to the blessed Apostle or Apostles, who had planted the church there. Nor does the succession through Augustine,

come through the Pope. * Augustine did not receive holy orders from him, he having been consecrated by the Archbishop of Arles, in France. From ancient British historians, we have the succession clearly traced, and it is as much a matter of history, as the succession of their kings. The church of Great Britain never lost her identity, though grievously oppressed by papal power, and disfigured by Romish superstitions. In God's good time, and by the divine guidance and aid, she was enabled to throw off the yoke and cleanse herself of her defilements, with the bright chain of her succession unbroken or untarnished; and in His good Providence, to convey to the American Episcopal church, her scriptural articles, primitive liturgy, and Apostolic ministry. In A. D. 1784, the Rev. Samuel Seabury, a Presbyter of Connecticut, was consecrated to the Episcopate, by Bishops of the church of Scotland. In A. D. 1787,

* For a catalogue of the succession from St. John, through Augustine, to the Bishops of the American branch of the church, see appendix D.

the Rev. William White, a Presbyter of Pennsylvania, and the Rev. Samuel Provost, a Presbyter of New York, and so also, the Rev. James Madison, a Presbyter of Virginia, in A. D. 1790, were severally consecrated to the Episcopate, by the hands of English Bishops. With the individuals I have named, the American Episcopate began, and from them it has been transmitted, *until*, under the blessing of God, we number in our present catalogue, the names of fifty-one Bishops. Thus far, my Brethren, do we believe that Christ has verified his promise to continue His ministry *always*, and we cannot be too grateful, that we are in the bosom of a church, bearing such decisive proof of an Apostolic lineage. But let us not rest satisfied with the high privilege of an Apostolic ministry. Let us labor and pray that she may be characterized with *Apostolic zeal* — a *zeal* which shall manifest itself in winning sinners to Christ — a *zeal* which shall send forth laborers through the *world's wide* field, preaching the everlasting

gospel — a zeal which shall not rest, till *Zion triumphs*; till the “righteousness thereof, go forth as brightness, and the salvation thereof, as a lamp that burneth.”

The first part of the book is devoted to a general history of the United States from its discovery to the present time. It is divided into three periods: the first period is from the discovery of the continent to the establishment of the first colonies; the second period is from the establishment of the first colonies to the declaration of independence; the third period is from the declaration of independence to the present time.

The second part of the book is devoted to a general history of the United States from its discovery to the present time. It is divided into three periods: the first period is from the discovery of the continent to the establishment of the first colonies; the second period is from the establishment of the first colonies to the declaration of independence; the third period is from the declaration of independence to the present time.

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The fifth part of the book is devoted to a general history of the United States from its discovery to the present time. It is divided into three periods: the first period is from the discovery of the continent to the establishment of the first colonies; the second period is from the establishment of the first colonies to the declaration of independence; the third period is from the declaration of independence to the present time.

The sixth part of the book is devoted to a general history of the United States from its discovery to the present time. It is divided into three periods: the first period is from the discovery of the continent to the establishment of the first colonies; the second period is from the establishment of the first colonies to the declaration of independence; the third period is from the declaration of independence to the present time.

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THE WORSHIP
OF
THE CHURCH.

THE UNIVERSITY OF CHICAGO

PHYSICS DEPARTMENT

PHYSICS 309

LECTURE NOTES

BY

ROBERT A. FAY

AND

THEODORE A. T. Cowell

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THE WORSHIP OF THE CHURCH.

“PROVE ALL THINGS — HOLD FAST THAT WHICH IS GOOD.” — *1st. Thess. v: 21.*

IN concluding the series of discourses we proposed to deliver on the subject of the church, we would ask your attention this evening, to that of “The authority and expediency of Forms of Prayer for Public Worship.” And I would premise, by saying, that this is a subject entirely independent of the question of Episcopacy, and in no way effecting its claims.

The *mode* after which the public worship is conducted, is not *absolutely essential* to the nature and constitution of the church; though we must regard the lack of a

liturgy, as the lack of an important and scriptural feature.

We have just said, and we *now* assert it distinctly, that we regard a liturgical mode of Worship, as a scriptural feature of the church, and this is one of the points we design, this evening, to illustrate and prove. And we do this with full knowledge of the bold assertion that * “There is not a word of authority in the scriptures, for the use of precomposed forms of prayer. There is not the *shadow* of an evidence that the churches in the days of the Apostles, used forms of prayer, or that a question was ever raised in regard to the propriety of using them.”

Now, Brethren, it is a question of considerable importance for *us* to settle, whether the church *has* any scriptural basis on which to build her time honored usage in this respect. We love our prayer book, and doubtless we can all join Dr. Adam Clarke,

* Appendix to Dr. Thompson's Sermon.— Page 50

a distinguished Methodist divine, in the warm and manly avowal, that "next to the Bible, it is the book of my understanding and of my heart"

The intelligent and devoted churchman regards it as one of his highest earthly privileges, to unite in heart and voice with the great congregation in the chastened yet burning strains of devotion, which breathe through every part of our incomparable Liturgy. He *rejoices* that he can go to the sanctuary on each returning Lord's day, and participate in that communion of saints, which is *realised* in the consciousness, that upon the same day and hour, the holy desires and aspirations of thousands and tens of thousands are ascending on the wings of faith, in the same soul inspiring language, to the Throne of Grace; that they are permitted to breathe out their heaven born desires in words which once glowed upon the lips of the earliest Disciples and martyrs of the church. He *rejoices* that he can go to the sanctuary and worship the God of his fathers as they worshipped; that the holy fervor of his soul need not be chilled by the empty and lifeless prayers

of a worldly minded minister, his chastened devotional feelings shocked by the wild extravagance of the fanatic, or the fixed attention of the soul upon the worship of God diverted, while in His holy presence, to *political* or *moral discussions*. He *rejoices* that he has heavenly food always prepared, upon which he has often feasted; and that, be the minister (who is to present the prayers of the people before God) what he may, he can not be precluded from the rich enjoyment of those sublime strains of devotion, in which he has so often united. Yes, every intelligent churchman will love his church, as *well* for her *primitive liturgy* as her Apostolic ministry, and his attachment will continue to increase, as by habitually uniting in her services, he becomes more and more assimilated to the holy fervor of spirit which breathes through them all. Hence, the question to him is one of by no means trifling importance, whether he has any Scriptural authority for thus worshipping God after a precomposed form. And this question we conceive to be by no means of difficult solution. In the Old Testa-

ment, we find many examples of precomposed forms of devotion ; Moses composed a sublime song of thanksgiving, which was sung responsively in praising God, when the Israelites celebrated their deliverance from Egyptian bondage. * And this same hymn of Moses afterwards became a part of the Jewish liturgy, and it may now be found in the *Jewish* morning service, both of Rome, Germany, and Spain, and in several of the old liturgies of the Arabic Christians, who may be supposed to have retained it out of the Jewish service. Again, as the Israelites journeyed, whenever the Ark *moved forward* or *rested*, there was a *special prayer* to be said. And again, after a form the priests of Israel were required to bless the people. † “The Lord bless thee and keep thee ; the Lord make His face to shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace.” Many other forms of prayer may be found in the books of Moses. But in the Book of Psalms

* Hooker's Ecclesiastical Polity, Book v., Chap. xxvi., Note 26,

† Numbers chap. vi., verses 24, 25, 26.

we have an inspired *Prayer book*, and one which was composed expressly for public worship, and suited not merely to acts of praise, but to the deepest humiliation and most earnest supplication. Long after the death of the Psalmist David, Hezekiah enjoined the use of these very forms in the service of the temple. We are told, * “Hezekiah the king and the princes commanded the Levites to sing praises unto the Lord with the *words of David and of Asaph*, the Seer, and they sang praises with gladness, and bowed their heads and worshipped. So the service of the house of the Lord was set in order.” Upon the erection of the second temple, a similar service was prescribed. In the book of Ezra it is said, † “When the builders laid the foundation of the temple of the Lord, they set the priests in their apparel with trumpets, and the Levites, the sons of Asaph, with cymbals, to praise the Lord after the *ordinances of David*, king of Israel. And they sang together by course, in praising and

* II. Chronicles xxix. 30.

† Ezra iii. 10, 11.

giving thanks unto the Lord." In Hosea we have an express command to the people to come with *words prepared*, when they would address the Most High, saying, * "Take with you *words*, and turn to the Lord. *Say* unto Him, take away all iniquity, and receive us graciously," &c.

It will not be denied, that in the time of our Saviour, the Jews used forms of prayer in their synagogues. Says the learned and pious Hooker, † "Their books of common prayer contained partly hymns taken out of the Holy Scriptures, partly benedictions, thanksgivings, supplications, penned by such as have been, from time to time, the governors of that synagogue. *These* they sorted into their several times and places, some to begin the service of God with, and some to end, some to go before, and some to follow, and some to be interlaced between the divine readings of the Law and the Prophets." Many of these liturgies are still extant, and we may now have access to

* Hosea xiv. 2.

† Hooker's Ecclesiastical Polity, Book v., chap. xxvi.

the very forms then in use ; and learned men have clearly shown, that the Lord's Prayer was taken principally from these formularies. We are told by the Evangelists, that our Saviour was in the habit of attending upon the worship of the synagogue. We can not believe that He sat there as an idle spectator, while the true Israel were thus worshipping the God of their fathers. Nor can we believe, that He would have sanctioned by His *presence* a mode of worship, *in itself* unfitting the service of the sanctuary, or unauthorised by divine prescription. Here, then, in the fact that He attended the synagogue, that He went there himself as a worshipper, and that He united in the service, we have the highest of all sanctions, even that of His own blessed example, to *prescribed forms*, for public worship.

But we have *precept*, as well as example, from the same divine source.

We are told by St. Luke, that as our Saviour was praying, when He had ceased, one of the disciples said unto Him : " Lord, teach us to pray, as John also taught his

disciples.” “And he said unto them, when ye pray, say ‘Our Father, which art in heaven,’” &c.

Now, in these words, we think we have the plainest and fullest authority for a form of prayer. In the first place, it proves that John the Baptist, had given his disciples a form, and this further proves, that such had been the usage of the Jewish church. Being the herald of a new dispensation, and preaching *repentance*, warning and exhorting the people to prepare for the approach of their deliverer, it was necessary that they should have forms of devotion adapted to their peculiar errand. But, had John been in the habit of trusting to the inspiration of the moment, and to have invited his disciples to join with him in offering their extempore effusions, we should never have heard of his having *taught* them to pray. The *teaching*, *necessarily* implies the providing them with a *new* form, as our Saviour clearly understood the Apostles to mean. *They* wished a *new form* suited to their circumstances · as John

had provided one, suited to that of himself and his disciples. That it was a *form*, the Apostles asked, is evident from the fact, that it was a form our Saviour gave. It was a *prayer*, perfect and entire, which He taught them, simple and sublime, particular and comprehensive. It was a prayer that could be used on all occasions, in every age of the world, and under all the changing circumstances of our mortal life. A prayer that could be used in every office of religion; at a wedding, or a funeral; in the church, or the closet; in the flush of health, or when breathing out the soul to God in the agonies of death. And that He did not give it *merely* as a *model* after which to form their prayers, is evident from the mode of expression: "When ye pray, say." Here it is clear that the use of the *very words* is enjoined upon them; and hence, in obedience to this express command, the church has introduced the Lord's prayer, into all her services. We do not deny that upon another and different occasion, He gave it as model

after which to frame both public and private prayers, saying: "After this manner, pray ye." It was, doubtless, designed both as a *form* and a *model*, for no one would contend that all prayer was to be confined to these words. That He gave a form, then, clearly determines the question, that forms of prayer have His divine sanction; and that He gave a model, also supposes the necessity of care and previous preparation; that our prayers be made conformable to that model, and which clearly can be best done for public worship, by learned and pious men, after suitable consultation and deliberation.

What higher authority then, can we ask for forms of prayer than this? What more encouraging assurance can we seek, that such prayers, when offered by devout hearts, will rise with acceptance to the mercy seat?

If the holy zeal and devotion which glowed in the bosom of the Saviour of mankind, could find suitable expression in precomposed forms, and if *He* gave His express sanction to this mode of worship by providing His

disciples with a form, we may be assured that the church, in setting forth her incomparable liturgy, has secured to her children what is best adapted to promote their spiritual edification and comfort.*

That the Apostles worshipped after a form, is evident from the fact that Christ prescribed one for them, and *this fact* furnishes us with strong *presumptive* proof that

* If it had been the desire of our Saviour to have recommended to his disciples, and through them to us, that they should conduct public worship by an extemporaneous method, what may we expect would have been his *His reply* to those who asked Him, that He should teach them to pray? May we not conclude that He would have met their request with some such response as the following: "Go your way and make your own prayers; use such prayers as shall come into your minds when required. Are ye *spiritual*, and yet desire to be taught the method of prayer? Can you expect from me a *form* of prayer? Rather rely upon your gifts, and pray extemporaneously."

But very different was the instruction He gave them; for He furnished them at once with both a form and a model. He recited a prayer which they were to use. They used it, and the church has used it in every age. It has been ever since, and will *always* be a form and a model, and is a standing monument of a precomposed method of worship.

W. S

when they came to form and regulate the the services of the christian church, they would be guided in this respect, by the will of their Master, thus clearly expressed. We know that the Apostles preached in the synagogues, and *if so*, they must have been present and united in the appointed service. Wherever they went, they sought the Jews, and taught them in their synagogues; hence, in their early ministry, the worship which preceded their preaching, was that of the Jewish church, which we have shown to have been after a prescribed form, and we cannot, therefore, doubt, but that when they came to set in order the things that were wanting in the church, the putting forth of a liturgy, would be among their first duties. And that it was so, is evident from the fact, that we have no record of extempore prayer in church worship, in any part of christendom, from the Apostles' days, to the time of the reformation. And yet, with the most perfect self-complacency, we are told of the *adoption* of a liturgy;

that * “it is a departure from the usage of the church under her inspired teachers.”

* * * * * Again: “Let everything be said that can be, in favor of liturgies, and let all be admitted, still we maintain that we cannot, and must not, for them, sacrifice the advantage of having an *inspired* and *unchangeable* rule.” Now where this inspired and unchangeable rule for *extempore prayer*, is to be found in the New Testament, or the Old, we are unable to divine. We think, we have shown very good authority, under both dispensations, for a prescribed form, and that such a mode of worship is fully authorized by the teaching and example of our blessed Lord; and it seems strange indeed, that in the face of all this, we should yet be told, that by such a practice, we are violating “an *inspired and unchangeable rule*.” If this be so, the whole christian world was guilty of the same heinous offence, for 1500 years from the very days of the Apostles. It is an incontrovertible fact in

* Appendix to Dr. Thompson’s Sermon.—Page 50.

the history of the primitive church, that liturgies were adopted by every branch of it, without exception. Says Bishop Hopkins: * "There was no controversy upon this question, from the days of the Apostles, to the fifth century, when these various liturgies were published. There was no debate, no complaint, no struggle, about this mode of worship, while upon other subjects, there were many contentions, and some of them of a kind which threw the whole empire of Rome into confusion. It is true, indeed, these ancient liturgies did not agree in all their minute particulars; but they agree in proving the point under consideration, so far as the *practice* of the churches was concerned." It is worthy of remark, that the Nestorian church, which was brought to our notice a few years since by the visit of their Bishop to this country, and which claims to have been founded by St. Thomas, has worshipped with a liturgy from time immemorial; and also that the ancient Syrian church, discov-

* Bp. Hopkins' Primitive Church &c., 2d edition, page 137.

ered by Buchanan, and which, you will remember, had no intercourse with the western christians, for 1300 years from the Apostolic age; was utterly ignorant of extempore prayer, and possessed a liturgy, believed by its Bishops to be co-eval with its origin. The first account we have of extempore prayer in public worship, is after the reformation, and there is reason to believe that it was introduced by the Jesuits of Rome, who travelled through England, under the assumed character of reformers, for the purpose of creating anarchy and confusion in the ranks of those who disavowed the authority of the Pope.

Calvin, it is true, justified a departure in this respect, from the practice of the early church, and yet he aided in furnishing his church at Geneva, with what he deemed a suitable liturgy, and has left this expression of his opinion upon record: "I do highly approve that there should be a certain *form of prayer* and ecclesiastical rites."

The Scotch Presbyterian Kirk, founded by

the great reformer, Knox, worshipped for more than a century, after a form which he prescribed, and it is but a short time, since the question was agitated in that body, of returning again to their liturgy. And it is a well known fact, that Wesley, the father of Methodism, actually prepared a liturgy for the society in America, and proposed it for their adoption.

In concluding this head of our discourse upon the authority for forms of prayer, I design to quote the opinions of a few of the many learned and pious dissenters from the church, as to the excellency of the prayer book, and its adaptation to the purpose of public worship. Says Baxter, the well known author of "The Saint's Rest," after complimenting the prayer book: * "I constantly join in my parish church, in liturgy and sacraments." Dr. Doddridge, a Presbyterian divine, and an author of a commentary on

* The following quotations are taken from Rev. W. H. Odenheimer's little work, entitled "The Origin and Compilation of the Prayer Book."

the Bible, says of our liturgy: "The language is so plain as to be level to the capacities of the meanest, and yet the sense is so noble, as to raise the conceptions of the greatest." The Rev. W. Watson, a distinguished preacher among the Methodists, says: "Such a liturgy makes the services of God's House, appear more like our true business on the Lord's day; and, besides the aid it affords to the most devout and spiritual, a great body of evangelical truth, is by constant use laid up in the minds of children and ignorant people." And we have this testimony, from the great Robert Hall, an eloquent Baptist minister: "I believe that the evangelical purity of its sentiments, the chastened fervour of its devotion, and the majestic simplicity of its language, have combined to place it in the very first ranks of uninspired compositions."

We pass now to notice as *briefly* as the subject will allow, the *expediency* of precomposed forms, and to state some of the peculiar advantages most obviously connected therewith.

It is certainly a matter of great importance in conducting public worship, that there should be nothing in the service to interfere with that devotional frame of mind with which every worshipper should enter the sanctuary. Now, we do not hesitate to assert, that there can be no effectual preventive against such a result, save in a well digested and carefully prepared liturgy. That public worship may be, and often is, conducted to edification after the extempore mode, we cheerfully admit; but it is dependent on the happy concurrence of so many circumstances, that in nine cases out of ten, it fails of such a result. Were ministers of the Gospel, always endowed with that comprehensive intellect, which could embrace the wide field of human wants, and take cognizance of the great diversity of petitions always to be presented by a mixed congregation, and were they prepared to present them in the proper order, and in the proportion they deserve; were they blessed with facility of expression and ready utterance, so as not to pain the worshippers with frequent hesitation, and evident labouring

for words; were they always in a devotional frame of mind, to inspire their petitions with life and spirituality, and were they not liable to be led away by their passions or their prejudices, to introduce as subjects of prayer questions of disputed authority and doubtful propriety; then would we admit, that such a mode of worship, *might* in *some* respects be preferable to a set form, though even *then*, there are such evident advantages connected with the use of a liturgy, as to recommend its *universal* adoption.

That the objections we have noticed, as connected with public extempore prayer, are not idle fancies, doubtless your own experience will testify. Who that has attended public worship thus conducted, if of a devotional frame of mind, has not often gone away, feeling that his spiritual desires have been unsatisfied, and that there was much in his heart which had found no expression in the prayer of the minister? Or, who has not been pained with listening to *irreverent* and *unsuitable* petitions, or *chilled* with the set phrases, and stiff and

formal sentences, of the dull and lifeless petitioner, or *shocked* by the reckless discussion of some favoured topic of fanaticism ?

But all these evils are avoided by a precomposed form. We avail ourselves of the comprehensive intellect, the pure and heavenly spirit, of the fathers of the church in her purest days, whose powers were developed, and whose devotion enkindled, while contending for the faith amid the fires of martyrdom. In the arranging and compiling of our liturgy, we had the leaders of a noble army of martyrs, men learned in the Holy Scriptures and ancient authors ; men who were well prepared by Christian experience to understand the spiritual wants of their fellows, and capable, by their sound judgment and extended learning, to gather from the lore of the ancient liturgies, and select and combine, what was edifying in doctrine, and spiritual and elevating in devotion. That they succeeded, the experience of every pious churchman will fully attest. Possessed of such a liturgy, he may now go to the sanctuary with the fullest assurance, that every spiritual desire

shall find expression, and his heart, *glowing* with devotion, be borne unimpeded in its hallowed language to the throne of grace. It matters not, what the talents of the minister, what the frame of mind with which he may come to the house of prayer, what his peculiar opinions upon the exciting topics of the day; he *knows* that none of these things can interfere with his devotion, and that, while in converse with his God, he can in no wise be affected by the frailties of him who leads the prayers of the people.

To make a becoming prayer, such an one as shall be suitable to the wants and desires of a congregation, is, under the most favorable circumstances, a difficult task, and requires, as we have remarked, more than ordinary discernment and comprehensiveness of intellect, and hence the chances of failure, and the consequent loss to the worshipper. The zealous and devoted Payson of the Congregational communion, replied to the question of a young minister, "how best he might conduct the public devotional exercises of the people?"

* "There are but two ways," said he, "a careful preparation, or no previous preparation at all. A *few gifted* men, whose language is prompt and easy, and whose hearts overflow with devout affections, may safely forego all preparation, and venture upon public prayer, with no other guide than the feelings of their own warm and pious hearts. Less favored and ready men, when *unusually* devotional, *may sometimes* do well in the same way. But when the heart is less sensitive and devotional than it should be, when utterance is not ready, and language does not flow with copious ease, the only *proper*, the only *tolerable* way, is, to study and prepare every public prayer with the utmost attention; * * * study your prayers no less than your sermons." *Excellent advice* surely, were we shut up to the necessity of using extempore prayer; but who believes that it is *generally* followed by those who thus conduct public worship, and that *much*, if *any* study, is given to this important part of the

* "Walk about Zion," page 98.

service of the sanctuary? How much more *judicious* would the advice have been, if, from the admitted difficulty of preparing suitable prayers, he had deemed it more wise, (instead of trusting their preparation to ministers of every character and grade of intellect,) to advise a return to the primitive practice, and the adoption of a liturgy, such as the one of which Dr. Doddridge could say: "the language is so plain as to be level with the capacities of the meanest, and yet the sense is so noble as to raise the conceptions of the greatest." Another advantage of a liturgy we beg leave simply to state, in the language of Archdeacon Paley, as taken from his well known work on Moral Philosophy. He remarks: * "It prevents the confusion of extempore prayer, in which the congregation being ignorant of each petition before they hear it, and having little or no time to join in it after they have heard it, are confounded between their attention to the

* Paley's Moral Philosophy.— Book v, chapt. 5.

minister and their own devotion. The devotion of the hearer is necessarily *suspended* until a petition be concluded, and before he can assent to it, or properly adopt it, that is, before he can address the same request to God *for* himself and *from* himself, his attention is called off to keep pace with what succeeds. Add to this, that the mind of the hearer is held in continual expectation, and detained from its proper business by the very novelty with which it is gratified; a congregation may be *pleased* and affected with the prayers and devotions of their minister without joining in them, in like manner as an audience oftentimes are with the *representation* of devotion upon the *stage*, who nevertheless come away without being conscious of having exercised any act of devotion themselves." And this remark, my brethren, it is well to dwell upon. Doubtless some of you may have observed, that you have been conscious of having had your feelings more wrought upon occasionally by an eloquent extempore prayer, than you

have ever done while uniting in the most fervid strains of the liturgy. But it by no means follows from this, that you have *prayed* more fervently. I do not hesitate to say, that it was *not* the increased fervor of devotion that excited your feelings. You sat rather in the attitude of *listeners*, and your minds have been borne away by the powers of eloquence, your animal sensibilities excited, and your attention rather called to the *speaker*, than directed to God. Brethren, if you would only analyze your feelings at such a time, you would find this to be the case, and though you may be pleased and affected with the prayer, it was not because you made it *your own*, and were thus enabled to breathe out your souls to God. The influence has been rather that of human oratory; a *strange* fire has been enkindled, instead of the pure flame of devotion.

And in this connection it may be well to notice an *objection* often urged against precomposed prayers — it is charged that they encourage *formality*. But this same objection

will lie against *public prayer* after any mode. The prayer uttered extemporaneously by the minister, is as much a form to the congregation, as if he read it from a book. If the congregation pray at all, it must be with the forms which the leader prescribes to them, and it matters not, so far as they are concerned, what length of time has been expended in preparing it, or whether it is uttered upon the spur of the moment. The same objection would apply equally to forms of praise. We must dispense with our psalms and hymns, and each one must sing extemporaneously, with words suggested by the inspiration of the moment. Praising God, is as much a part of devotion, as praying to Him, and many of our psalms and hymns, are themselves most touching and beautiful prayers.

But it is said, the constant repetition of the same words, induces listlessness and inattention. I would here appeal to the experience of every devoted churchman to contradict such an assertion. *It is not the*

case. He *never* becomes weary of the service; it *never* grows insipid by frequent use. On the other hand, every returning Lord's day, endears it more closely to his heart, and new beauties, and new excellencies are revealed.

And as to inattention, if we may judge from outward appearances, there is not the least foundation for the charge. Who has not observed the striking contrast, between an Episcopal congregation, while engaged in worship, and that of any other body of christians. Instead of *sitting* or *standing*, or looking listlessly about, every knee is bent and every heart seemingly engaged.

Nor is there any reason why the repetition of the same words should induce listlessness. If the heart is only right, it will on this very account be enabled to speak with the more freedom. It was well remarked: "We do not observe (to adduce a familiar example,) that the customary modes of salutation, or the common forms of courteous address, *often repeated* and *unvarying* as they are,

affect the sincerity of friendly congratulations, or the cordiality of affectionate wishes. Why then, should the objection from habit, apply with more force in the offices of devotion? Or why should it not in these also, serve to neutralize the baneful *love* of *novelty*, and thus leave the *spirit* freely to co-operate with the understanding in the use of a form of prayer."* And here I would ask, do we find that by frequently reading the same chapters in the Bible, we grow listless and inattentive to them? Are there not many passages that *we love to repeat and dwell upon*, and which seem to grow more and more precious with their *daily repetition*?

There is then no truth in the objection we have noticed; it has no foundation in the laws of mind, and is contradicted by uniform and universal experience.

Again, as another advantage of a precomposed form, the *congregation* can better unite

* Rev. A. N. Bethune's Sermons

in it. It is the design of assembling together in the house of God, that *all* should *join* in the prayers to be offered. They do not go merely to hear the *minister* pray, but to pray themselves. Now — if this be the design of going to the house of prayer, surely all should know what they are going to pray for. They should have an opportunity of meditating upon the subjects of prayer, so that when they come before the Lord, they should not be obliged to sit in judgment upon each petition before it was offered by themselves. Such a state of things must necessarily create confusion in the mind of the worshipper, and prevent the *ready* and *cordial* uniting of the *heart* with the petition. But at the best, after the extempore mode, they can but unite with the heart; the *voices* of the *people* cannot be heard; *they* must sit in silence, and not be permitted to bless God with their tongues, while waiting before Him in prayer. It is true, they may *praise* Him with joyful lips in psalms and hymns, but

the *voice* of *supplication* is forbidden to the congregation. How different the liturgy of our church. It is emphatically the *worship* of the people. It is truly social prayer. With *united voice* both minister and people confess their sins to God, and responsively they pray to Him and praise Him. Thus they provoke one another to holy emulation in their devotions, and their attention is secured, and listlessness prevented by the constantly recurring parts of the service in which each is to participate.

Again — as another advantage of a liturgy, and particularly of our liturgy: it tends to preserve a high standard of piety in the church. The greater portion of it, is taken from the holy scriptures, and from the prayers of saints and martyrs in the purest ages of the church. It must, therefore, be characterised by a high tone of piety, and its weekly repetition in the sanctuary, can but serve to rebuke a spirit of worldliness, and inspire a holy emulation. * “When we use the

* The Churchman, for June 17, 1835.

forms of men of superior piety to ourselves, our minds are *insensibly lifted* up into conformity with a standard which is much above their own level. Who can estimate the amount of holy influence which the Lord's prayer, has in this way exercised on the christian world? Who can use it, without being conscious of a concentration of holy thoughts; a reflux of all excited feeling to the calmness of filial trust, and a lifting up of the entire soul, to the serene and sublime devotions of the heavenly pattern. Does not the testimony of every age of the church — does not the experience of every individual believer, bear witness to the happy and reflex influence of a perfect model on the mind of him who uses it. And if such be the effect of a perfect model, must not a similar effect, though differing in degree, but the same in kind, be consequent on the use of those approximations to a perfect model, with which the Spirit, through the gift of His most eminent servants, has at different times blessed the church. And has not such an effect

been produced to a very great extent, by means of the collects, and other prayers, which constitute the liturgy of the church."

Lastly, we remark, a liturgy acts as a safe-guard against error, and tends to preserve the doctrines of the church in their purity.

It is *emphatically* true, that all the great doctrines of the Bible are there embraced and set forth with uncompromising clearness, so that however *heretical* may be the views of the minister, there is a constant *check* in the *worship* of the church, upon any error in faith he may choose to inculcate. What, for example "would a congregation think of that minister, who, after addressing the divine Majesty, in the words; 'Oh God, the Son—Redeemer of the world,' 'Oh Holy, blessed and glorious Trinity, three persons and one God,' and repeating the prayer to be delivered from God's wrath, and everlasting damnation, should yet, in the face of such prayers, deliver a discourse controverting these solemn truths, and attributing their existence to the weakness and superstition of a former

age." Would they endure for a moment such palpable inconsistencies? Would they not drive the faithless intruder from the fold? Thus, the heretical minister is compelled to silence, or to renounce his connection with the church. And this *conservative* power of a liturgy, has been wonderfully illustrated in the history of the church. Though sometimes slumbering, and almost bereft of spiritual life, the form of sound words, under God, has preserved her from apostacy. Not so with the many different sects which sprung up after the reformation. In the ardour of their zeal, rejecting a liturgy, they soon fell into grievous errors of doctrine. In the language of an able writer: "I would ask, where are the churches founded by Calvin at Geneva? Nearly *all*, with their branches, have become Unitarian. Long ago, Rousseau triumphantly remarked: "the pastors of Geneva are asked if Jesus Christ is God — they dare not answer." The same apostacy has characterized many of their societies in England, and we have only to look to New England, to trace

in hundreds of congregations, its fearful marks. One of the oldest literary institutions in the country, founded by the Puritans, to be used as a handmaid to *their* religion, is now annually sending forth multitudes of young men to *teach* and to *preach* what its founders would not have hesitated to term *damning heresies*. Are not these painful facts, my dear brethren, incontrovertible arguments in behalf of the great importance of a liturgy, and do they not warrant the belief, that, under God, it is one of the most effectual means of preserving the purity of the faith. Such a history of apostacy has not yet been written of any church adhering to a prescribed form in their public devotions. *

But it is time for us to close, and we do so with the humble prayer, that, blessed as we are with a liturgy, and *such* a liturgy, we may not forget the obligations it imposes, *to be ever prompt and regular* in our attendance

* The church of Rome, it is true, has grievously erred by adding unscriptural dogmas to her articles of faith, but still she has retained all the essential verities of our holy religion.

upon the prayers of the church, and to come with hearts attuned to its sober, chastened devotion, that we may pray with the spirit, and with the understanding also, and thus, through divine grace, be fitted for the worship of the upper sanctuary, to unite in those *forms* of praise and songs of triumph, which the redeemed are forever singing in heaven.

A P P E N D I X , A .

AT the time of our civil revolution, the Church, as is well known, separated herself entirely from the jurisdiction of a foreign Bishop, and declared her independence; but she never could forget that * “she is indebted, under God, to the English Church, for her first foundation, and a long continuance of nursing care and protection.”

Having received the Apostolic succession from this Church, by which she could increase her ministry, and extend her influence, her first efforts were made to conform her whole *human* organization and legislation, to that adopted and followed by the people of this country, in reference to their civil government. The consequence was, that the government of the Protestant Episcopal Church, in the United States, became truly republican in its character, as we will hereafter see, and in which I have no hesitation in saying, that the rights of the people are better secured, than in any other ecclesiastical organization; for there are no permanent officers, so far as the Laity are

* Preface to the Book of Common Prayer.

concerned, but fresh representatives are yearly selected by the people, and have a voice in all her legislation.

But I will present the analogy to our civil government :

In both, the power of government resides primarily in the whole people.

In both, the forms of government are representative; in the Church, however, there are no limitations in the application of the principle of universal suffrage.

The parish meetings, and the town or district elections, are analogous.

The parish vestries, and the select men, or common councils of the towns or cities, are analogous.

The union of parishes into dioceses, and the union of towns or counties into states, are analogous.

The independence of the several dioceses, and the independence of the several states, are analogous.

The union of the several dioceses into one General Convention, and the union of the several states into one General Government, are analogous.

The Diocesan Conventions, with their secretaries, and the state Legislatures with their secretaries, are analogous.

The representation in the Diocesan Conventions, and the representation in the state Legislatures from the people, DIRECTLY, are analogous.

The General Convention of the United Dioceses, and the General Congress of the United States, are analogous. The house of Bishops, in the former, corresponding to the Senate in the latter, and the house of Clerical and Lay

Deputies, in the former, corresponding to the House of Representatives, in the latter.

But sufficient proof is here given to show, how scrupulously careful, the Church has been to guard, as well as as secure, the rights of every member of the fold. The poorest member has an equal voice in her councils with the most wealthy and influential, and no law is imposed upon any without their own consent.—*Appendix to Bishop McCoskry's Sermon, entitled, "Episcopal Bishops the Successors of the Apostles."*

APPENDIX, B.

The following notice of Ignatius, is taken from Dr. Carmichael's "Early Christian Fathers :"

Ignatius was born, according to the best account we have, at Nora, in Sardinia, about A. D. 31. * * *

He was the intimate friend and companion of the Apostles, and especially of St. John, whose disciple he was; because we have the most unequivocal testimony in reference to this point, from many accredited sources. Under the tuition of this eminent servant of Christ, he made such attainments in knowledge and virtue, that upon the death of Evodius,

the first Bishop of Antioch, Ignatius was immediately chosen in his place, and ordained by St. Peter himself, somewhere about A. D. 65 or 70.

In this delightful and "most renowned City of the East," as Antioch was said to be, he continued to exercise the duties of his high station with eminent ability and success, for the period of forty years, until A. D. 107, when Trajan, the Emperor, flushed with his conquests over the Scythians and Dacians, came to Antioch, not for the purpose, it would seem, of receiving the congratulations of his admiring hosts; but for the execrable purpose of wreaking his vengeance upon the Christians of that city, because they would not renounce their religion, and conform to all the idolatrous rites of the Heathen, as he had basely ordered them to do.

As soon as Trajan came within the walls of the city, Ignatius, knowing his intentions, waited on him, in order to dissuade him from his purpose; but scarcely had the mild and venerable Bishop appeared in his presence, than he began to abuse him, by saying, "What a wicked wretch art thou, thus to endeavor to transgress our commands, and to persuade others also to do likewise, to their destruction?" Ignatius answered, "No one ought to call Theophorus after such a manner, forasmuch as all wicked spirits have departed far from the servants of God. But if because I am a trouble to those evil spirits, you call me wicked, with reference to them I confess the charge; for having (within me) Christ the Heavenly King, I dissolve all the snares of

the Devil." Trajan replied, "And who is this Theophorus?" "He who has Christ in his breast," said Ignatius. "And do we not then seem to thee," inquired Trajan, "to have the gods within us, who fight for us against our enemies?" "You err," said Ignatius, "in that you call the evil spirits of the Heathen, Gods. For there is but one God, who made Heaven and Earth, and the Sea, and all that are in them; and one Jesus Christ, his only begotten Son, whose Kingdom may I enjoy." Traj. "His Kingdom, you say, who was crucified under Pontius Pilate?" Ignat. "His who crucified my sin, with the inventor of it; and has put all the deceit and malice of the Devil under the feet of those who carry Him in their hearts." Traj. "Dost thou, then, carry Him who was crucified, within thee?" Ignatius answered, "I do: for it is written, 'I will dwell in them and walk in them.'*" When Trajan heard this, he forthwith pronounced this sentence against him: "Forasmuch as Ignatius has confessed that he carries about within himself, Him that was crucified, we command that he be carried, bound, by soldiers, to Great Rome, there to be thrown to the beasts, for the entertainment of the people." †

Savage and cruel as this sentence was, under any circumstances, it was particularly so in the present case, because it was never pronounced against any but the

* 2 Cor. vi. 16.

† For Martyrdom of St. Ignatius, see Wake's Apos. Epis.

meanest and worst of criminals, and never against a high and honorable citizen of Rome, as the Bishop of Antioch was. But still, without manifesting the least displeasure or surprise, it was instantly obeyed, and even desired by Ignatius, in order to complete, in his estimation, the character of a perfect saint. Indeed, so eager was he to lay down his life for the cause of his Divine Redeemer, that he was afraid lest something might be done to prevent its occurrence, and especially by the Christians of Rome, who held him in the highest veneration. And hence, in order to prevent a catastrophe so fatal to his wishes, he sat down at once, and wrote a letter to the Church of Rome respecting his condition, and entreating them most earnestly not to interfere in his behalf, because he had resolved to suffer death, and, were it necessary, even to provoke the wild beasts to devour him speedily. "For," said he, "I shall entice and flatter them to devour me quickly, and not be afraid of me as of some whom they did not touch. But should they, perchance, be unwilling, I will force them. Pardon me : I know what advantage it will confer. Now I begin to be a disciple. Nothing, whether of things visible or invisible, excites my ambition, as long as I can gain Christ. Whether fire or the cross, the assault of wild beasts, the tearing asunder of my bones, the breaking of my limbs, the bruising of my whole body, let the tortures of the Devil all assail me, if I do but win Christ Jesus." *

* Eusebius' Eccl. Hist. lib. 3, chap. 36.

With thoughts and feelings such as these, did this condemned but innocent Bishop set out for Rome, loaded with chains, attended by ten of Trajan's trustiest guards. From Selucia, which was the nearest port to Antioch, he sailed to Smyrna, in Asia. There he was permitted to tarry some days, with his bosom friend and fellow disciple, Polycarp, the Bishop of that city. The news of his presence and fate, excited the liveliest interest in his behalf, and brought in from all the neighboring places, the Bishops with their Clergy, to condole with him, or to bid him adieu. Never, perhaps, on this side the other world, was so touching a scene witnessed. For, here on the one hand, was one of the most holy and venerable of all the servants of Christ, halting, for a few days, on his way to Martyrdom, for the purpose of refreshing himself in the midst of sorrowing friends; while on the other, were Bishops, Presbyters and Deacons, from all the country round, assembled to see him, and, perhaps, as some say,* to receive some spiritual gift, instead of cheering him on to the contest. Some of these, doubtless, were aged and venerable men, like himself, who had traveled far, for the sake of meeting him once more in the flesh, and of pouring out their souls together before God, for the success of that cause, which lay nearest their hearts. The thought that it was for the last time, and that, too, upon the borders of the spirit land, overwhelmed them with tears, and filled them with sorrow.

* Burton's Ecc. Lec. vol. 2, p. 26.

And yet, Ignatius was in no wise disheartened or oppressed, by the circumstances in which he was placed; but, towering above them, he exhorted his brethren, with all the dignity and grace for which he was distinguished, to stand firm and unmoved, in the midst of their distresses, cautioning them not only against certain heresies of the day, which were then springing up and spreading their baleful influence around; but beseeching them to adhere, with all steadfastness, to the doctrines and institutions, once delivered to the saints by the Apostles of our Lord. So delightful was the impression produced by this address, and so important did these counsels appear, that at the earnest request of the Bishops convened, Ignatius committed them to writing, and gave them each a copy, as a memorial of his love.* These sweet and precious relics, were addressed in the form of Epistles to each of the Churches over which the Holy Ghost had made them overseers. Thus, one of those before us, we find, was written to the Church at Ephesus, in which he mentions Onesimus, its Bishop; another to the Church in Magnesia, on the Meander, in which he speaks of Damas the Bishop; another, also, to the Church of the Trallians, of which he states that Polybius was the Bishop. To these must be added, the Epistle to the Church of Rome, which contains that memorable clause, hitherto noticed, not to disappoint

* Eusebius. lib. 5, chap. 36.

him in his ardent hope, by throwing any obstacle in the way of his suffering, according to the Imperial decree.*

As soon as these Epistles were finished, and not without haste, because the guards were impatient to proceed, in order to be present at the approaching spectacle in Rome, he immediately took ship and sailed to Troas. During his stay here, which was longer than he desired, he sat down and wrote a letter to the Church at Philadelphia; another, also, to the Church at Smyrna; another to his personal and beloved friend, Polycarp; — all teeming with the most important reflections, and full of the tenderest regards for their welfare.† After leaving Troas, he went to Neapolis, thence to Philippi, through Macedonia, and that part of Epirus which is next to Epidamnus, where he found a ship going to Rome, in which he embarked, with all convenient despatch, and so went forward to the goal, much in the same track which the Apostle Paul once took, on a similar errand, just in time to witness the closing scenes of those wild sports, in which he was to act so conspicuous a part. No sooner had he landed at Puteoli, than the Brethren of Rome rushed to his embrace, entreating him, for God's sake, to desist from his purpose, or at least, to allow them to intercede in his behalf. But no : the mind of the venerable Bishop was fully made up. No entreaties, no arguments, no prayers could disturb it. He was determined to proceed, and, although he was obliged to admi-

* Eusebius, lib. 5, chap. 36. † Ibid.

nister some reproof for their cowardice and fear, he knelt down in the sand upon the wide ocean side, and commended them to God in prayer, with all the interests of his suffering Church and people, and then went forward to his fate. It so happened, that this very day was the grand gala day of the festival, and, at the same time, the most solemn of them all. When it was announced that Ignatius had arrived, the whole amphitheatre was filled with amazement and uproar. Immediately he was ordered to appear. The command was instantly obeyed, and in came the holy and venerable man, attended by his guards, into the midst of the arena. There he stood, silent and serene, as a statue in its pride, awaiting his doom. The decree of the Emperor was produced and read, and then he was cast forthwith to the beasts in their rage, amidst the furious cries of the multitude, and in a few moments, nothing was left of his mortal remains, but a few fleshless bones, which his friends were permitted to inter.* Thus perished, for the Faith of Christ, in the city of Rome, on the 20th day of December, A. D. 107, the holy and venerable Ignatius, Bishop of Antioch, at the advanced age of 80 years.†

Such is a brief sketch of the life of this sainted Father, from whose epistles, written on the way to his barbarous execution, the following extracts are taken. Surely under

* These remains were taken to Antioch, and deposited near one of the gates in the suburb of the city.— See Burton's *Ecc. Lec.* vol. 2, p. 32

† Spanheim's *Ecc. Hist.* London ed. 1840, p. 191 ; and Burton's *Ecc. Lec.* vol. 2, p. 23.

such circumstances, every word must have been duly weighed, and if *ever* human testimony is to be received with *implicit confidence*, it is in a case like this.

EPISTLE TO THE EPHESIANS.

SEC. III. But forasmuch as charity suffers me not to be silent towards you, I have first taken upon me to exhort you, that ye would all run together according to the will of God. For even Jesus Christ, our inseparable life, is *sent* by the will of the Father; *as the Bishops appointed unto the utmost bounds of the earth, are, by the will of Jesus Christ.*

SEC. IV. Wherefore it will become you to run together, according to the will of your *Bishop*, as also ye do. For your famous Presbytery (worthy of God,) is fitted as exactly to the Bishop, as the strings are to the harp.

EPISTLE TO THE MAGNESIANS.

SEC. IV. It is therefore fitting that we should not only be *called* christians, but *be*, so. As some call indeed their Governor, Bishop, but yet do all things without him; but I can never think that such have a good conscience, seeing they are not gathered together thoroughly according to God's commandment.

SEC. VI. Forasmuch, therefore, as I have in the persons before mentioned, seen all of you in faith and charity, I exhort you that ye study to do all things in a divine concord, your Bishops presiding in the place of God, your

Presbyters, in the place of the council of the Apostles, and your Deacons, most dear to me, being intrusted with the ministry of Jesus Christ, who was with the Father before all ages, and appeared in the end to us.

SEC. VII. As therefore the Lord did nothing without the Father being united to Him, neither by Himself nor yet by His Apostles, so neither do ye any thing without your Bishops and Presbyters.

SEC. XIII. Together with your most worthy Bishop, and the well wrought spiritual crown of your Presbytery, and your Deacons, which are according to God.

EPISTLE TO THE TRALLIANS.

SEC. II. For whereas ye are *subject* to your Bishops, as to Jesus Christ, ye appear to me to live not after the manner of men, but according to Jesus Christ, who died for us, that so believing in his death, ye might escape death.

SEC. III. In like manner, let all reverence the Deacons as Jesus Christ, and the Bishops as the Father, and the Presbyters as the sanhedrim of God, and college of the Apostles. Without these, there is no church.

EPISTLE TO THE PHILADELPHIANS.

SEC. VII. Attend to the Bishop, and to the Presbytery, and to the Deacons. Now some supposed that I spake this as foreseeing the division that should come among you. But He is my witness, for whose sake I am in bonds, that I know nothing from any man; but the spirit spake,

saying on this wise:—Do nothing without the Bishop; keep your bodies as the temples of God; love unity; flee divisions; be the followers of Christ, as he was of the Father.

SEC. X. Now if ye be willing, it is not impossible for you to do this for the sake of God; as also the other neighboring churches have sent them—some Bishops, some Priests and Deacons.

SEC. XI. As concerning Philo, the *Deacon* of Cilicia, a most worthy man, he still *ministers unto me in the word of God*.

EPISTLE TO THE SMYRNÆANS.

SEC. VIII. See that ye all follow your Bishop, as Jesus Christ, the Father; and the Presbytery, as the Apostles; and reverence the Deacons, as the command of God. Let no man do any thing of what belongs to the church, separately from the Bishop. Let that Eucharist be looked upon as well established, which is either offered by the Bishop, or by him to whom the Bishop has given his consent.

SEC. XII. I salute your very worthy Bishop, and your venerable Presbytery, and your Deacons, my fellow servants, and all of you in general, and every one in particular, in the name of Jesus Christ.

EPISTLE TO ST. POLYCARP.

SEC. VI. Hearken unto the Bishop, that God also may hearken unto you. My soul be security for them that submit to their Bishop, with their Presbyters, and Deacons. And may my portion be together with theirs in God.

 APPENDIX, C.

 CALVIN'S VIEWS OF EPISCOPACY, AND HIS
 EFFORTS TO SECURE IT.

On examining the sentiments of the Reformers, we find to our astonishment, that instead of treating a *primitive Episcopacy*, "such as the church of England possessed," as an *usurpation*, they regarded it with approbation; expressed the hope, that "the church of England might long enjoy it;" and even denounced an *anathema* against all who should reject it.

That these were the sentiments of CALVIN and other eminent divines of the Reformed churches concerning the *Episcopacy of the Church of England*, sufficient proof has, I conceive, been adduced in my last letter. I cannot avoid, however, calling your attention to the following corroborations.

ting evidence, that Calvin and the Reformed divines approved of the Episcopacy of the Church of England, and would have adopted it, had circumstances favored such a measure. The diligent, learned and accurate historian, STRYPE, furnishes this evidence. It may be proper to premise, that the following quotations from this historian, have been adduced as decisive evidence of the preference of Calvin and other Reformed divines, to the English Episcopacy, by the Rev. AUGUSTUS TOPLADY, in his "Historic Proof of the Doctrinal Calvinism of the Church of England." TOPLADY, let it be remembered, was a *rigid Calvinist*; a warm admirer and panegyrist of Calvin; and his works rank high in the estimation of Calvinists.

STRYPE and TOPLADY both adduce the passage in which CALVIN denounces an *anathema* against all who should reject a primitive HIERARCHY as a proof of his approbation of the Episcopacy of the Church of England. TOPLADY observes, "that great reformer (CALVIN) *wished* for the introduction of *Protestant Episcopacy* into the *Reformed churches abroad*." And then he quotes the following passage from STRYPE — "How Calvin stood affected in the said point of *Episcopacy*, and how *readily and gladly he and other heads of the Reformed churches* would have received it, is evident enough from his writings and epistles. In his book of the necessity of reforming the church, he hath these words: "*Talem nobis hierarchian exhibeant,*" &c.— *Let them give us such an hierarchy, &c.* TOPLADY agrees with STRYPE in considering the above passage as a

proof that "Calvin's opinion was favorable to the *English Episcopacy*."

TOPLADY asserts, that "CALVIN made a serious motion of uniting Protestants together;" and, in proof of his assertion, quotes again from STRYPE — "They (the foreign Protestants) took such great joy and satisfaction in this good king (Edward VI.) and his establishment of religion, that BULLINGER, CALVIN, and others, in a letter to him, offered to make him their defender, and to have *Bishops in their churches, as there were in England*; with a tender of their service to assist and unite together." Of this scheme of CALVIN to unite Protestant churches under Bishops, such as the Church of England enjoyed, TOPLADY observes, "Nothing could be more wisely or more benevolently planned than this excellent scheme. It was, however, frustrated; and frustrated by whom? By the Papists of that time," who, "by dint of collusive management, disconcerted a measure so formidable to the interests of Rome." For "they verily thought that all the *heretics*, as they called them, would now unite among themselves, and become one body, *receiving the same discipline exercised in England*; which, if it should happen, and they should have heretical *Bishops* near them in those parts, they concluded that *Rome and her clergy would utterly fall*." TOPLADY observes on this statement, "the restless intrigues of the emissaries of the Church of Rome, who, under various characters and appearances, went about sowing division, and seeking to unsettle the minds of the people, doubtless

contributed much to impede and dissipate the intended salutary *union*." Thus then this plan of "*embracing into one church* all the friends of the Reformation in every country," which Mr. M'Leod considers as an evidence of the "capacious mind" of CALVIN, and of the "grandeur of his conceptions," contemplated their "receiving the same *discipline* exercised in *England*," their "having *Bishops* in their churches, as there were in England!" CALVIN proposed that EPISCOPACY — yes, such an EPISCOPACY as the Church of England possessed, should constitute the UNITY of the church, that "essential principle of Christ's kingdom."

TOPLADY adduces from Strype "another very remarkable proof both of CALVIN's *regard* for *Episcopacy*, and of the manner in which a seeming difference arose between the plan of ecclesiastical government adopted by that Reformer, and the plan of Episcopal government adopted by the Church of England. TOPLADY quotes "a curious paper, in Archbishop ABBOT's own hand writing, found among Archbishop Usher's manuscripts, and published by Strype;" and then subjoins — "So wrote that most respectable prelate, Archbishop ABBOT, whose evidence may be thus summed up — CALVIN's last letter concerning *Episcopacy*, sent to the ruling clergy of England, in the reign of Edward VI. was craftily intercepted by Bonner and Gardiner; who (to crush CALVIN's scheme for *episcopising the foreign Protestant churches*) forged a surly, snappish answer to Calvin, in the names of the divines to whom

his letter had been addressed, but whose hands it had never reached. Calvin, being disgusted at the rudeness with which he supposed his overture had been received here, dropt all thoughts of making any further advances on the subject. And thus, had not two Popish extinguishers put out the design, CALVIN *had admitted the discipline of the Church of England*, with as much zeal and heartiness as the Church of England actually adopted Calvin's doctrine." How far the Church of England "adopted Calvin's doctrine," will be best ascertained by a comparison of her Articles and Liturgy with his *Institutes*; by which it will appear, that on all the *distinctive* points of Calvinism, there is the most marked difference between the language of the Church of England in her Articles and Liturgy, and the *Institutes* of Calvin. In the above passage, however, we have the decided opinion of an eminent Calvinistic historian and writer, founded on the most satisfactory documents, that CALVIN was attached to the Episcopacy of the Church of England, and was desirous to introduce it into all the Reformed churches.—*Hobart's Apology*.—*Pages* 109, 110, 111, 112.

APPENDIX, D.

We give the reader a catalogue of the names of the Bishops, in the line of the Apostolical succession in the Church of England, through which our Episcopacy is derived. The line of succession as here given, is traced through the Archbishops of Canterbury, to Augustine, who was consecrated by Vigillius, the 24th Archbishop of Arles, in France, and Ætherius, the 31st Bishop of Lyons, whose commissions are traced in a direct line through Polycarp, Bishop of Smyrna, to St. John. That this catalogue is perfectly correct, we have not the least doubt. It was (as we have stated in the body of our discourse,) one of the very early canons of the church, that *three* Bishops should take part in every consecration. The succession, therefore, does not depend upon a single line of Bishops in a particular Diocese. A vacancy in a Diocese, does not disturb the integrity of the succession. It is of no account; nor does it often happen that a Bishop consecrates his successor in his own see. The Apostolical succession, is a succession of consecrators, without reference to a particular Diocese, and as we have remarked, *three* being required by canon, to take part in a consecration, we can easily perceive, inasmuch as the commission of each consecrator may have been derived through different sources,

how rapidly the securities multiply, as we trace back the line. Take, for example, the case of Bishop DeLancey; he had three to ordain him; his ordainers had nine; at the third step there were twenty-seven; at the fourth, eighty-one; at the fifth, two hundred and forty-three; at the sixth, seven hundred and twenty-nine; and so on, increasing in a three-fold proportion. Now, *one* Bishop has power to perpetuate the succession, and in case *two* of the three who consecrated Bishop DeLancey were not lawfully ordained, still his commission would be valid. "We see, therefore," says Chapin, in his *Primitive Church*, "if Bishops White, Provoost and Madison, who were consecrated by the Archbishop of Canterbury, had never been consecrated at all, but had assumed to themselves the Episcopal office, without any authority, still all the Bishops in our church would now be lawful Bishops, as *all* can trace their succession to Bishop Seabury. And yet Bishop Seabury never assisted in the consecration of but a single Bishop! And what may seem more singular still, is, that there never has been a Bishop consecrated in the Episcopal church in this country, that could not trace his succession to Bishop Seabury. This will enable the reader to see that the evidence in favor of the Apostolic succession, is of that high degree of probability, not to say certainty, that the supposition of a break in it, is one of the most improbable ideas that could ever enter one's head; and that it is next to *impossible* that it should ever occur."

It is proper to state that the English succession is also

given by Chapin, (whose learned work we would particularly commend to the reader,) as coming from Jerusalem, through St. James, and likewise from Rome, through Linus, who was consecrated A. D. 67.

We give from Chapin, the following extract, as an interesting piece of history, and especially, as exhibiting the watchful providence of the Great Head of the Church in her darkest days, in preserving the lives of her Bishops, when they were in imminent peril, and when, to human view, the Church of England was fast approaching the hour of its dissolution.

“From the death of Charles I., in January, 1648–9, to the restoration of Charles II., in 1660, Sir Edward Hyde, afterwards Earl of Clarendon, was, under Providence, the prop and stay of the fallen Episcopacy. The last consecration in England, before the subversion of the monarchy, took place in 1643; and at the time of the King’s execution there were but twenty Bishops living. Of these, eleven died before the restoration. With good reason, therefore, did Sir Edward express himself in the following manner, in his correspondence with Dr. John Barwick: ‘I will not mention the age of the consecrators, though it hath put me into many a fright. If I were a Presbyterian, I should hope to spin out the time till all the Bishops were dead. I do wish, in all events, that the succession were provided for. The conspiracies to destroy it are very evident, and if there can be no combination to preserve it, it must expire. I do assure you, the names of all the Bishops who are alive,

and their several ages, are as well known at Rome as in England; and both the *Papist* and *Presbyterian* value themselves very much, upon computing in how few years the Church of England must expire. God knows it will be almost a miracle, if the winter doth not take away half that are left alive,' &c., &c. In consequence of these earnest expressions of alarm, authority was obtained in 1659, from Charles II., then at Brussels, nominating for consecration Dr. Hammond, Dr. Sheldon, Dr. Lany or Lancy, Dr. Ferne, and Dr. Walton. But the restoration of the King and the re-establishment of the Church rendered this measure unnecessary. Of the nine Bishops then restored, one died in 1662, one in 1663, one in 1664, one in 1665, one in 1666, one in 1667, one in 1669, and two in 1670."

APOSTOLIC SUCCESSION OF THE AMERICAN
CHURCH.

<p style="text-align: center;">ST. JOHN.</p> <p>1. Polycarp, Bishop of Smyrna.</p> <p style="text-align: center;">BISHOPS OF LYONS.</p> <p>1 Pothinus. 2 Irenæus. 3 Zacharias. 4 Elias. 5 Faustinus. 6 Verus. 7 Julius. 8 Ptolemy. 9 Vocius.</p>		<p>10 Maximus. 11 Tetradius. 12 Verissimus. 13 Justus. 14 Albinus. 15 Martin. 16 Antiochus. 17 Elpidius. 18 Sicarius. 19 Eucherius. 1. 20 Patiens. 21 Lupicinus. 22 Rusticius.</p>
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23	Stephanus.	52	Athelum <i>or</i> Adelm, 932
24	Viventiolus.	53	Wulfelm, 928
25	Eucherius, 2.	54	Odo Severus, 941
26	Lupus.	55	Dunstan, 959
27	Licontius.	56	Æthelgar, 988
28	Sacerdos.	57	Siricus, 989
29	Nicetus.	58	Aluricus <i>or</i> Alfricus, 996
30	Priscus.	59	Elphege, 1005
31	ÆTHERIUS. A. D. 589. CANTERBURY.	60	Living <i>or</i> Looning, <i>or</i> Elkskan, 1013
32	A. D. 596. AUGUSTINE, missionary to the An-	61	Agelnoth <i>or</i> Æth-
33d	glo-Saxons, was con-	62	elot, 1020
from	secrated by Virgilius,	63	Edsin <i>or</i> Elsin, 1038
St.	24th Bp. of Arles, as-	64	Robert Gemeticen-
John.	sisted by Ætherius,	65	sis, 1050
	31st Bp. of Lyons.	66	Stigand, 1052
34	Lawrence, A. D. 605	67	Lanfranc, 1070
35	Mellitus, 619	68	Anslem, 1093
36	Justus, 624	69	Rodulph, 1114
37	Honorius, 634	70	William Corbell, 1122
38	Adeodatus, 654	71	Theobold, 1138
39	Theodore, 668	72	Thomas a Becket, 1162
40	Brithwald, 693	73	Richard, 1174
41	Tatwine, 731	74	Baldwin Fordensis, 1184
42	Nothelm, 735	75	Reginald Fitz-Jo-
43	Cuthbert, 742	76	celine, 1191
44	Bregwin, 759	77	Hubert Walten, 1193
45	Lambert, 763	78	Stephen Langton, 1207
46	Æthelred, 1, 793	79	Richard Wethers-
47	Wulfred, 803	80	field, 1229
48	Theogild <i>or</i> Feogild, 830	81	Edmund, 1234
	consecrated June 5,	82	Boniface, 1245
	and died Sept. 3.	83	Robert Kilwarby, 1272
49	Ceolnoth, Sept. 830	84	John Peckham, 1278
50	Æthelred, 2, 871	85	Robert Winches-
51	Phlegmund, 891	86	ley, 1294
		87	Walter Reynold, 1313

83 Simon Mepham,	1328	105 George Abböt,	1611
84 John Stratford,	1332	106 William Laud,	1627
85 Tho's Bradwar-		107 William Juxon,	1633
dine,	1348	108 Gilbert Sheldon,	1663
86 Simon Islip,	1349	109 William Sancroft,	1677
87 Simon Langham,	1366	110 John Tillotson,	1691
88 Wm. Whittlesey,	1368	111 Thomas Tennison,	1694
89 Simon Sabbury	1374	112 William Wake,	1715
90 William Courtney,	1368	113 John Potter,	1737
91 Thomas Arundel,	1396	114 Thomas Secker,	1738
92 Henry Chichey,	1414	115 Thomas Herring,	1717
93 John Stafford,	1443	116 Matthew Hutton,	1757
94 John Kemp,	1452	117 Fred. Cornwallis,	1768
95 Thomas Bourcher,	1454	118 John Moore,	1783
96 John Morton,	1486	119 From St. John, is WIL-	
97 Henry Dean,	1501	LIAM WHITE, of Pennsylvan-	
98 William Wareham,	1503	ia, consecrated Feb. 4th,	
99 THOMAS CRANMER,	1533	1787, by John Moore, Abp.	
100 Reginald Pole,	1555	of Canterbury, assisted by	
101 Matthew Parker,	1559	the Abp. of York, the Bp.	
102 Ed. Grindall, Dec.,	1573	of York, the Bishop of Bath	
103 John Whitgift,	1583	and Wells, and the Bishop	
104 Richard Bancroft,	1604	of Peterborough.	

For the succession from Bishop White, see Church Almanac for 1850.

HISTORICAL NOTICES.

We give the following historical notices furnished by a friend who has access to one of the best private libraries in the United States.

“With regard to Dr. Thompson’s quotations and assertions on page 24, I have referred to “*Beveriges Pandect Can. Oxon, 1672, and Sacrosancta Concil Paris, 1671.*” From the first vol. 2, page 509, and the latter, vol. 2, page 1334, I gather the following :—

“From an apprehension that the Donatists would take up arms in favor of the Arian Attalus, the Emperor Honorius had made a rescript in their favor, which was an act of toleration of the Donatist schism. When, however, Attalus was put down, *not* 500, but 217 Bishops of Africa, feeling that his rescript was injurious to the Catholic Church, met at Carthage, in the year 410, for the purpose of petitioning Honorius to recall his rescripts. Augustine was present, but did not preside, as one would infer from Dr. Thompson’s statement, but Aurelius, Bishop of Carthage. Dr. T. gives his quotations so unfairly, and so indefinitely, that he is open to the suspicion of wishing to avoid examination, and certainly when you come up with him, you generally find him deep in the mire of error.

“He quotes “*Victor Uticensis*”—the work turns out to

be "Victor Vitensis." How he makes out of it "Uticensis," he ought to explain. As he has not said what part of the work he quotes from, there is no need of reading through two or three hundred pages of Latin.

"I have hunted out his quotations (page 24,) from Eusebius. Dr. T. never could have read Eusebius, or if he has, he is open to the charge of dishonesty; besides he is incorrect in his dates. From Cave's "Historia Literaria," vol. 1st, page 157, I find that the first Council of Antioch was in 252; the second, 265; third, 270. Of the second, in 265, Eusebius says, (book VII, chapt. 28,) after naming several Bishops who took an active part; "Sex centos quoque alios, qui una cum Presbyteris et Diaconis, eo confluerunt, nequaquam difficile fuerit recusere, verum hic quos dixi illustres præ ceteris habebantur." "Six hundred other Bishops also, who *together* with PRESBYTERS and DEACONS, flocked thither, and whom it would not be difficult to enumerate." But these whom I have named, were considered more illustrious than the rest. Cave says the Bishops were from Cappadocia, Pontus, Palestine and Arabia, called together "maximo numero" against Paul of Samasota, Bishop of Antioch, the heretic. Eusebius says this was in the 12th year of the Emperor Gallienus, answering to 265, 266, A. D.

"With regard to the African Bishops, I have referred to "Morcelli Africa Christiana," vol. 3, Brixia, 1816.

"He gives in the first vol. the names of each Diocese, with the name of its Bishop, and in the appendix, sums up

the matter thus: "You have in the foregoing, 715 sees of Roman Africa; yet I think they are not all that once existed." And as one of his reasons for this opinion, he says:—

"' Because we every where, among the ancients, meet with the names of a very large number of Bishops, whose sees we know nothing about;' and he therefore omits them, but adds the names of 36 additional sees, the names of whose Bishops, are not certainly known. Here, therefore, are the names of 751 DIOCESES.

"I hardly think Dr. T. would have made such a parade about the 660 fugitive Bishops, which he estimates to be about one-third of the whole, had he *known*, as we do, that the *primitive practice* was to ordain Bishops in every city."

NUMBER OF EPISCOPALIANS, AS COMPARED WITH THE VARIOUS SECTS.

"With the exception of the English and American Episcopal churches, all the Reformed churches in the world are Presbyterian; that is to say, they are all organized on the principle of parity in the one order of ministers called in the New Testament, *Presbyters*. All without an exception, save Episcopalians, have abjured hierarchy as a corrupt invention of men, leaving them then in a very small minority."— *Appendix to Dr. Thompson's Sermon*, p. 55.

Says Bishop DeLancey, in his sermon entitled "The Faithful Bishop:" "Geographers tell us, that of the 800

millions of inhabitants on this globe, but little more than 200 millions bear the christian name; and of these 200 millions, 180 millions acknowledge the authority of christian Bishops in the church, as possessing, in contradistinction from other ministers, the governing and ordaining power." In a note, he appends the following:—

"Geographers differ somewhat as to the precise amount of the christian population in the world. Malte Brun makes the *Protestant* population of christendom, about 42 millions, *one-half* of which being Episcopal, would make it stand thus:—

Total christian population of the world, 228 millions.

Those who reject the office of a Bishop in the
church, 21 "

Leaving as the number of those who retain
the office, 207 "

According to Hassel, it would stand thus:—

Total christian population, 251 millions; of whom those who retain the office of Bishop in the church, amount to 223 millions; those who reject the office, to 27 millions and a half. From other calculations, it is made out that five-sixths of the christian world receive this form of the ministry."

BARROW ON THE APOSTOLIC SUCCESSION.

On page 61 of Appendix to Dr. Thompson's sermon, the reader will find the following extracts, taken from Dr. Barrow's "Treatise on the Popes' Supremacy:"

"The Apostolical office, says Dr. Barrow, *as such*, was personal and temporary; and, therefore, according to its nature and design, not successive, or communicable to others, in perpetual descendance from them. It was, as such, in all respects, extraordinary, conferred in a special manner, designed for a special purpose, discharged by special aid, endowed with special privileges, as was needful for the propagation of christianity, and the founding of the churches. To that office it was requisite that the person should have an immediate designation from God." "It was requisite that an Apostle should be able to attest concerning our Lord's resurrection." "It was needful, also, that an Apostle should be endowed with miraculous gifts and graces." "Now, such an office was not designed to continue by derivation; for it containeth in it diverse things which apparently were not communicable, and which no man, without gross imposture and hypocrisy, could challenge to himself."

The above extracts are culled from two pages of an octavo volume. In the last quotation, more than half of the

sentence is omitted; and a very important part of it too, inasmuch as what is omitted *essentially qualifies* what is quoted. We will give the reader the last quotation, as it stands in Barrow, inserting in brackets what is omitted by Dr. T.:

“ Now, such an office, [consisting of so many extraordinary privileges and miraculous powers, which were requisite for the foundation of the church, and the diffusion of christianity, against the manifold difficulties and disadvantages which it then needs must encounter,] was not designed to continue by derivation; for it containeth in it diverse things, which apparently were not communicated, and which no man, without gross hypocrisy, could challenge to himself.”

The particular subject on which Dr. Barrow is treating, is, that there is no *succession* (as the Romanists allege) to the *primacy* of *St. Peter*. The section immediately preceding the first quotation of Dr. T., clearly shows this.

He combats at the same time, the notion, that the Apostles had *successors*, not (be it observed) in their ordinary ministerial gifts and powers, but in their personal endowments, and miraculous qualifications, by which they were fitted for the extraordinary circumstances of the infant church. It is only the Apostolical office as characterised by the *inspiration*, and *miraculous* powers of its first incumbents, which he asserts can have *no* succession.

That this is his meaning, the following extracts (from other portions of the same work) are given to illustrate.

And we refer the reader to the page, and the section, that he may not be obliged to wade through a whole volume, as *we* have often been compelled to do, to track out Dr. T's scattered and mangled quotations. In the entire omission of all definite references to the passages he quotes, we found the charitable presumption, that Dr. T. is guiltless of wilful misrepresentation, and that his extracts are upon the authority of others, who were as *unscrupulous* as he has been *careless*:

“The Fathers, therefore, so in a large sense, call all Bishops, *successors* of the Apostles; not meaning that any one of them did succeed into the *whole* Apostolical office, but that each did receive his power from some one (immediately or mediately) whom some Apostle did constitute Bishop, vesting him with authority to feed the particular flock committed to him in way of ordinary charge.—*P.* 125, *Sec.* 7. * * * * *

“This is the notion which St. Cyprian doth so much insist upon, affirming that the Bishops do succeed St. Peter, and the other Apostles, by vicarious ordination; that the Bishops are Apostles; that there is but one chair by the Lord's word, built upon one Peter; one undivided Bishopric, diffused in the peaceful numerosity of many Bishops, whereof each Bishop doth hold his share; one flock, whom the Apostles by unanimous agreement did feed, and which afterward the Bishops do feed; having a portion thereof allotted to each, which he should govern.

“So the Synod of Carthage, with St. Cyprian.

“ So also St. Chrysostom saith, that the sheep of Christ were committed by him to Peter, and to those after him; that is, in his meaning, to all Bishops.”— *P.* 125, 126, *Sec.* 9.

“ Such, and no other power, St. Peter might devolve on any Bishop ordained by him in any church which he did constitute, or inspect; as in that of Antioch, of Alexandria, of Babylon, of Rome.

“ The like did the other Apostles communicate, who had the same power with St. Peter, in founding and settling churches; whose successors of this kind were equal to those of the same kind, whom St. Peter did constitute; enjoying in their several precincts, an equal part of the Apostolical power, as St. Cyprian often doth assert.”— *P.* 126, *Sec.* 10.

“ It is in consequence observable, that in those churches whereof the Apostles themselves were never accounted Bishops, yet the Bishops are called successors of the Apostles; which cannot otherwise be understood, than according to the sense which we have proposed: that is, because they succeeded those who were constituted by the Apostles; according to those sayings of Irenæus and Tertullian: ‘ We can number those who were instituted Bishops, by the Apostles and their successors;’ and, ‘ All the churches do show those, whom, being by the Apostles constituted in the Episcopal office, they have as continuers of the Apostolical seed.’

“ So, although St. Peter was never reckoned Bishop of

Alexandria, yet, because it is reported that he placed St. Mark there, the Bishop of Alexandria is said to succeed the Apostles.

“ And because St. John did abide at Ephesus, inspecting that church, and appointing Bishops there, the Bishops of that see did refer their origin to him.

“ So many Bishops did claim from St. Paul.

“ So St. Cyprian, and Firmillian, do assert themselves successors of the Apostles, who yet, perhaps, were never at Carthage, or Cæserea.”— *P.* 126, 127, *Sec.* 11.

“ They [i. e. the Bishops,] do therefore, in this regard, take themselves all to be successors of St. Peter, that his power is derived to them all, and that the whole Episcopal order is the chair by the Lord’s voice founded on St. Peter: thus St. Cyprian, in diverse places (before touched) discourseth; and thus Firmillian, from the keys granted to St. Peter, inferreth, disputing against the Roman Bishop; ‘ Therefore,’ saith he, ‘ the power of remitting sins is given to the Apostles, and to the churches, which they, being sent from Christ, did constitute, and to the Bishops, which do *succeed* them by vicarious ordination.’ ”— *P.* 150, *Sec.* 3.

“ The Bishops of any other churches founded by the Apostles, in the Father’s style, are successors of the Apostles, in the same sense, and to the same intent, as the Bishop of Rome is by them accounted successor of St. Peter; the *Apostolical power*, which in extent was universal, being in some sense, in reference to them, not

quite extinct, but *transmitted by succession*: yet the Bishops of Apostolical churches did never claim, nor allowedly exercise, Apostolical jurisdiction beyond their own precincts; according to those words of St. Jerome: ‘Tell me, what doth Palestine belong the Bishop of Alexandria?’—*P. 150, Sec. 4.*

“The ancients did hold all Bishops, as to their office, originally according to divine institution, or abstracting from human sanctions framed to preserve order and peace, to be equal: *for that all are successors of the Apostles*; all derive their commission and power in the same tenor from God; all of them are ambassadors, stewards, vicars of Christ, intrusted with the same divine ministries of instructing, dispensing the sacraments, ruling and exercising discipline: to which functions and privileges the least Bishop had the right, and to greater, the biggest cannot pretend

* * * * *

“That this notion did continue long in the church, we may see by the eulogies of Bishops in later Synods: for instance, that in the Synod of Compeigne; ‘It is convenient all christians should know what kind of an office the Bishop’s is,— who, it is plain, are the vicars of Christ, and keep the keys of the kingdom of heaven.’

“And that of the Synod of Melun: ‘And though all of us unworthy, yet are the vicars of Christ, and successors of His Apostles.’”—*Barrow’s Popes’ Supremacy, 1st. Am. ed. p. 228, 229, Sec. 6.*

INCONSISTENT OPINIONS OF INDIVIDUAL
BISHOPS OF NO WEIGHT.

In answer to the array of names, which Dr. T. quotes from Macaulay's History of England, of Bishops, who, as Macaulay says, "felt a strong repugnance even to things indifferent, which had formed part of the polity or ritual of the mystical Babylon," we have to say, that inasmuch as they are acknowledged to be "*things indifferent*," such an array of authorities is, to say the least, a very useless labor. It is a very old proverb: "De gustibus non est disputandum."—Men will never agree upon matters of taste; and it is no wonder that upon the mere externals there was much diversity of opinion among the Reformers. It is a matter of no consequence, whether Bishop Hooper liked or disliked to wear the Episcopal vestments, or whether Bishop Jewell did or did not pronounce the clerical garb a stage dress; or whether Bishop Ponet did or did not prefer the *name* of *Bishop* to designate the Episcopal office.

They recognized the office as scriptural, and were willing to assume its solemn vows, and to serve the church in the position to which it elevated them; and this they could not do, as *honest* men, did they believe Episcopacy to be a mere human device.

And we would say here, with reference to the *authority*

of those Bishops who are always quoted by the opponents of Episcopacy as holding views inconsistent with the clear teaching of the Church, that it should be regarded as of no weight, as they clearly contradict the standards by which they profess to be governed. Says Bishop Onderdonk, of Penn., in his controversy with Dr. Barnes: "Now, is it not clear, that the only effect of appeals to *such* authorities, is to distract sound investigation, and unbiased search for truth. If the writers in question absolutely contradict themselves, or the standards they have assented to, their authority in the case is void; if they seem to do so, their opinions cease to be convincing; they should therefore all of them be surrendered. The consistency of such individuals, is a question for their biographers; it may also belong to the churches which acknowledge them as leaders; but it certainly is not relevant to the main issue, concerning the claims, whether of Episcopacy or parity. A similar rule will apply to all cases of instability or indecision concerning truth. Men of the highest standing for information, for integrity, and in public confidence, are not only fallible, but are often in situations of such perplexity, that they attach themselves to an opinion, or select a course of conduct, without, perhaps, sufficient inquiry or insight into the case; which opinion or conduct may be, at the time, or may afterwards be found, somewhat at variance with their more deliberate judgment. In public life especially, such difficulties are very appalling. The present writer would not regard the mistakes of this sort, into which the eminent

individuals he now has in mind, may have fallen, as blemishes which men are called upon to censure, much less to exaggerate or vilify; let it suffice that we do not imitate them. Their and our Master, we doubt not, remembers in mercy that we are all but dust. Most of the principal Reformers are to be enumerated under this head of our subject — Luther, Melancthon, Cranmer, Calvin, Beza; we need not extend the list. They have all been somewhat inconsistent on the subject of Episcopacy; not much so, perhaps, to a candid, or at least to a mild judgment, yet enough to impair the authority of their individual opinions in regard to the scriptural constitution of the ministry. Another class of illustrious and good men have been yet more inconsistent; those who, belonging to the Episcopal (English) Church, and acting in the various grades of her ministry, not excepting the highest, were the friends of parity, or at least, were not friendly to the Episcopacy under which they acted. In regard to these, also, let it be conceded that even Episcopalians will not criminate them. But let them not be quoted as having authority, in this controversy, no, not the least; for, however innocent may have been the motive of their inconsistency, that unfortunate quality is too visible to allow their opinions on this subject to have, as such, the least weight in an impartial mind.”

We would add, that the opinion of these Bishops, is *only* the opinion of *individuals*, and with all right minded churchmen, such opinions are not regarded as authoritative.

With them, only the teachings of the church, as expressed through her authorized formularies, are of any weight; and hence, the list of names (so prominently set forth by the opponents of Episcopacy,) of Bishops who have taught contrary to her standards, is by churchmen deemed utterly irrelevant.







